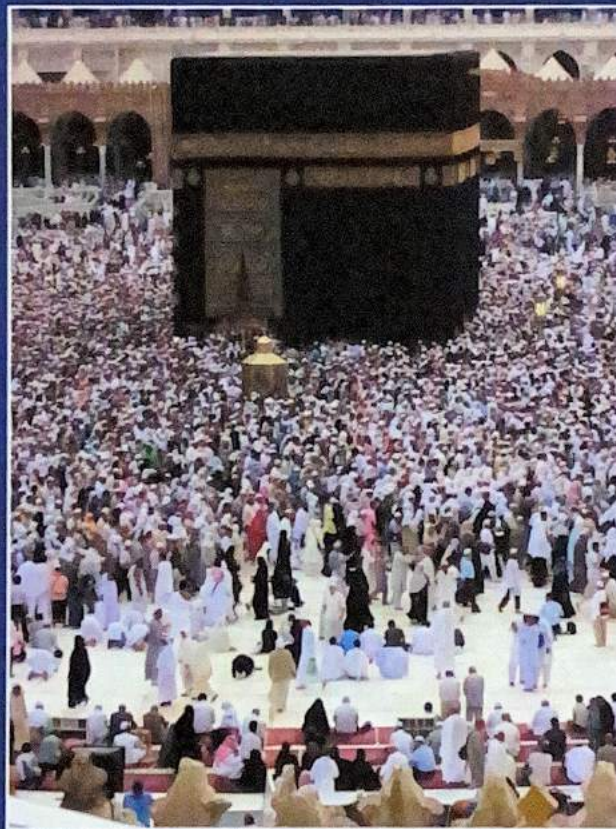


NEW REVISED EDITION

Islāmic Way of Worship



Ṭabārah, Ṣalāh, Ṣawm, Zakāh, Ḥajj



Muhammad Imdad Hussain Pirzada

AL-KARAM PUBLICATIONS



*Allāh's name I begin with,
the utmost Kind, the ever Merciful.*

Islāmic Way of Worship

Ṭabārāh, Ṣalāh, Ṣawm, Zakāh, Hajj



A translation of the Arabic text *Imḍād al-Fiqh fi'l-'Ibādāt*,
written by Muḥammad Imḍād Ḥussain Pirzada,
translated by Tahir Mahmood Kiani.

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Photo of the Ka'bah in Masjid Haram, Makkah, Saudi Arabia. Photo captures the moment on 7 March 2011 when the author of this book sat facing the sacred House amongst a multitude of worshippers, writing the final words to his five-volume commentary of the Qur'an, the *Tafsir Imdad al-Karam*.



Abbreviations used in the book:

- ²⁸ *'azza wa jalla*, the Mighty and the Glorious.
^[as] *alayhi 's-salam*, upon him be peace.
- ^[ra] *radhiya 'Llahu anhu/anha*, Allah be pleased with him/her.

To my noble teacher, the *Diya' al-Ummah* (Luminary of the Nation),
Justice Shaykh Muhammad Karam Shah al-Azhari,
and to every male and female Muslim who strives
to understand his or her religion.

Muhammad Imdad Hussain Pirzada



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Foreword

It was in 1964 that the respectable 'Allamah, Muhammad Imdad Hussain Pirzada, enrolled at the Dār al-'Ulūm Muḥammadiyah Ghawthiyah in Bhera, Pakistan, after successfully completing his matriculation of secondary education in Jhang. In a very short span of time, he was able to gain a distinguished position in the eyes of teachers as a result of his intelligence and brilliance, as well as his nobility and integrity. As time went on, gradually his many talents began to shine. With much passion and interest, he would take part in the weekly student gatherings of *naḍwat al-'alabab* at the Dār al-'Ulūm, by means of which his abilities in oration and eloquence continued to enhance further.

Pirzada Sahib graduated from the Dār al-'Ulūm Muḥammadiyah Ghawthiyah in 1970 and began his practical career by becoming the Imām and Khaṭīb (deliverer of sermon) at the Central Nūr Masjid in Lahore, situated directly opposite the central railway station. For being an excellent Khaṭīb, his prominence quickly spread in all directions like the fragrance of a flower. After some time, upon insistence from friends in England, Pirzada Sahib was selected for the service and propagation of Islām in England, the cradle of Western civilisation. Consequently, he travelled to Britain, passing through and visiting the two sacred sanctuaries in Makkah and Madinah (*ḥaramayn sharifayn*) on route, and then took the town of High Wycombe as his abode. After some time, divine will decreed certain causes that led to him bidding High Wycombe farewell and so he moved to Milton Keynes. Milton Keynes is a new

town that has a design brief to become a city, located at a distance of just over forty miles from London. Due to its spaciousness and expansion potential, and its pure atmosphere and expert planning, Milton Keynes has a unique status among the towns of Britain. In Milton Keynes, Pirzada Sahib laid the foundation of an Islamic institution named Jamia Al-Karam (*jamī'at al-karam*).¹ Here, his God-given educational and tutoring capabilities had an opportunity to grow and develop. In this field of work too, he was able to demonstrate his abilities so remarkably well that friends as well as strangers all fell into acknowledgement with great admiration. But still, however, there were some aspects to his countless God-given talents that remained hidden as of yet and awaited an appropriate time to appear and be known, as well as develop and flourish.

Alongside his propagation activities, now Pirzada Sahib had begun the work of teaching and tutoring. Immediately, he felt the need for such instructive books for the education of fundamental religious disciplines that could perform the task of a key in order to unlock the majestic treasure of Islamic sciences in the current atmosphere and contemporary context of modern Britain. In spite of thorough search, he did not find any book that would fulfil the standard he was looking for. Consequently, placing his trust in Allāh ﷻ, he made a firm resolve to author such instructive books himself that would become useful in teaching the very important, complex and technical disciplines of *'ilm al-sarf* (science of Arabic etymology) and *'ilm al-nahw* (science of Arabic syntax); books that would contain the particulars and characteristics of these skills, and at the same time be able to inspire interest and engagement from the students, who have grown up in an atmosphere where the national and state language is English. For students of the science of etymology, he authored the book *Imdād al-Sarf*, and for students of the science of syntax, he authored the book *Imdād al-Nahw*. In the field of educationally instructive books, this was Pirzada Sahib's first endeavour. Allāh ﷻ granted these books popularity and acceptance that is worthy of envy. For the rules related to these disciplines and

for their clear explanation, examples were certainly written in Arabic, but the commentary to these rules and principles were written in eloquent, easy and flowing English and Urdu. From amongst the people of knowledge, whoever has reviewed and studied these books, has admired them greatly.

Following the publication of these two books, another flower has now blossomed in his garden of literature and writing, the fragrance of which has scented the aroma of life for the students of Islāmic sciences. Pirzada Sahib has written this book for students of *'ilm al-fiqh* (science of Islāmic jurisprudence), which is titled *Imdād al-Fiqh fi'l-Ibādāt*.² Alongside granting the endless blessings of intelligence and brilliance, Allāh ﷻ has further blessed Pirzada Sahib with an elegant and graceful liking. He arranged for this book, which is full of blessings, to be published from Beirut by the prominent centre for printing and publishing, Dār al-Fikr.³ After being published, this book is now illuminating the hearts and minds of those passionately seeking the knowledge of jurisprudence. This book is written by Pirzada Sahib in the Arabic Language. Although this is his first attempt in authoring a book in Arabic, nevertheless, his Arabic text is coherent, heart-warming and soul-uplifting; reading it one would assume that an experienced litterateur of native Arab origin had put pen to paper.

Matters of jurisprudence and issues concerning mannerisms of worship have been divided into chapters and sections. Then, within them, the related content has been so well put together that even the most difficult and complex issues themselves find their way into the heart of the reader. The one in pursuit of study is not left facing difficulty or struggle. Nothing has been written without due authenticity and reference. Every matter has been supported with a reference from authentic canonical works, as a result of which, the benefit and authenticity of this book has been further enriched.

¹ *Imdād al-Fiqh fi'l-Ibādāt* (literally: The Assistance of Jurisprudence in Matters of Worship) has been authored by Muhammad Imdād Hussain Pīrẓada written in the Arabic Language.

² The book in hand, *Islāmic Way of Worship*, is the English translation of this book.

³ The first edition of *Imdād al-Fiqh fi'l-Ibādāt* was published in 1992 by Dār al-Fikr in Beirut, Lebanon, and the second edition was published in 2003 by Dār al-Salam in Cairo, Egypt.

¹ At the time of writing this foreword, Jamia Al-Karam was situated in Milton Keynes, Buckinghamshire. In 1995, Jamia Al-Karam moved to its present location in Retford, Nottinghamshire, at the large 30-acre campus of Eaton Hall.

To Pīrzada Sahib, we sincerely forward our heartfelt congratulations and compliments upon these great intellectual achievements; and with much humility and humbleness, we remain praying to the Lord of all the worlds for the long life of Pīrzada Sahib, for the expansion of his benefit and blessings, and for the exceptional success in his noble objectives and firm resolves. The graceful presence of Pīrzada Sahib is a source of great pride for the Dār al-‘Ulūm Muḥammadiyah Ghawthiyah of Bhera. May Allāh ﷻ grant continuous success to his educational institution, Jamia Al-Karam, and may He make it a centre of guidance and direction from where such devout (*raḥbānī*) scholars are trained until the Day of Judgement, who constantly turn the darkness of hearts into illuminations of light. In fulfilling this exalted task, may Allāh ﷻ bless all those who are providing their assistance, support and contributions with the blessings and favours of both worlds. May Allāh ﷻ accept this prayer for the sake of Ṭā-Hā and Yā-Sīn, the Messenger Muḥammad ﷺ.

The late Shaykh Muḥammad Karam Shah al-Azhari

*Bhera, District Sargodha, Pakistan
Known as Diyā' al-Ummah (Luminary of the Nation)
Founder of the Dār al-‘Ulūm Muḥammadiyah Ghawthiyah of Bhera
Author of Taḥṣīṣ Diyā' al-Qur'ān and the award-winning Sirat Diyā' al-Nabī
Former Honourable Justice at the Supreme Court of Pakistan*



Introduction

The religion of Islām is the name given to that specific combination of beliefs (*‘aqā'id*) and actions (*a'māl*), the foundation of which is based upon the particular knowledge which has been conveyed from the divine court of Allāh ﷻ through the Seal of Prophets, the Messenger Muḥammad ﷺ, to his nation and community (*ummah*). This is the knowledge in which the provisions for guidance are present for the human race until the Day of Judgement.

By virtue of His omnipotent power, Allāh ﷻ has promised to preserve and protect this pure fountain of knowledge. Consider the wonder of Allāh's utmost power that in every age, He took the work of protecting and preserving this knowledge from His servants. Hundreds of thousands of individuals from the Muslim *ummah* devoted their entire lives in every age for the preservation of this sacred knowledge, its explanation and propagation, its application in accordance with the new needs and demands of the age and life, as well as its transmission and dissemination.

In order to protect and understand this divine knowledge, these scholarly and intellectual individuals formulated and developed many servant knowledges and secondary sciences. They wrote exegeses and commentaries to the noble Qur'ān and forwarded translations in countless languages. In order to intellectually examine and scrutinise, as well as protect and preserve, the pure life of the Prophet Muḥammad ﷺ, which is the greatest treasure of knowledge after the noble Qur'ān, they worked so hard and exerted

such intense effort that their scholastic contribution and their intellectual achievement is a credit that only belongs to the scholars of the Islāmic community.

The science of jurisprudence (*'ilm al-fiqh*) is one greatly valuable knowledge amongst these knowledges. In this science, the discussion concerns the practical teachings and commandments of Islām. It is this science that informs us of what is obligatory (*farā*), incumbent (*waajib*), sunnah or recommended (*mushtahab*); what is forbidden (*haram*), disliked (*makrūh*) or contrary to the preferred (*khilāf al-awla*); and what is simply permitted (*mubāh*). In this science, the lawful (*halāl*) and the unlawful (*haram*) are discussed and methods of how to practically implement and fulfil the obligations (*farā'id*), the incumbencies (*waajibāt*) and the sunnahs are explained and elaborated upon.

The significance of worship (*'ibādāt*) in the individual as well as the communal and societal lives of Muslims is something that is not in need of explanation. This worship is the eminent feature and particular characteristic of Islām; it is the sign of a Muslim. Upon it depends the success of a believer in the worldly life and in the life of the hereafter. It is for this reason that seeking enough knowledge is an obligation upon every Muslim by means of which he or she can correctly perform all the acts of worship and differentiate effectively between the lawful and the unlawful.

In the books of jurisprudence, the issues and matters pertaining to the Islāmic way of worship are mentioned in great detail. Moreover, the books of jurisprudence are somewhat available in all those languages that are spoken in areas populated by Muslims. However, in this day and age of industrial and technological advancement, human beings have rendered themselves so occupied that they have no time to spend on deep study in order to extract the teachings from large and encyclopaedic works.

For this reason, there was a need for such a book that could convey the issues and teachings concerning the Islāmic way of worship in a concise and comprehensive manner.

INTRODUCTION

The respectable brother and founder of Jamia Al-Karam in England, Muhammad Imdad Hussain Pirzada, recognised this need of the present time and with profound hard work extracted and gathered together all the essential and necessary teachings concerning the Islāmic way of worship from the famous, canonical and historical works of jurisprudence, the knowing of which is a must for each and every Muslim. He named this endeavour of his as *Imdad al-Fiqh fi'l-'ibādāt*.

The speciality of this book is such that despite its conciseness, there is possibly no such matter concerning worship that one is in need of knowing, and he or she does not find some answer to it in this book. For every matter written by Pirzada Sahib, he has provided a reference to it from the books of jurisprudence, and he has further attempted to provide an evidence for each commandment from the Qur'ān and the Sunnah.

In this book, the rational needs of the youthful generation of Muslims growing up in Europe has been taken into consideration and alongside the majority of the commandments, their wisdoms and logics have also been mentioned. In addition, an attempt has been made to solve the intricacies facing the present time. In the books of jurisprudence, wherever the term *sunnah* has been used, Pirzada Sahib has clarified whether this *sunnah* is *mu'akkadah* (emphatic) or *ghayr mu'akkadah* (non-emphatic); similarly, wherever the term *makrūh* (disliked) has been used, he has clarified whether this *makrūh* is *makrūh tahrimi* (severely repugnant) or *makrūh tanzihi* (morally undesirable).

Observing these qualities of this book, I felt that this book would be of great benefit if it was present in every Muslim household. For this reason, for those whose language is Urdu, I attempted to translate this book into the Urdu Language.¹ I raise my hands in prayer in the divine court of Allāh ﷻ asking Him to accept this

¹ The writer of this introduction translated *Imdad al-Fiqh fi'l-'ibādāt* into the Urdu Language, which is published by the name *Islami 'Ibādāt*. The book in hand, *Islamic Way of Worship*, is the English translation of *Imdad al-Fiqh fi'l-'ibādāt* authored by Muhammad Imdad Hussain Pirzada in the Arabic Language.

feeble attempt of mine and grant the Muslims the ability to gain more and more benefit from this book. I request all readers that they remember the author and the translators, into Urdu and English, in their prayers. May Allāh ﷻ bestow special favour upon the followers of His beloved Prophet ﷺ.

'Allāmah Abdul Rasul Arshad

Ravenshorpe, Drombury, England, United Kingdom
Graduate of the Dār al-'Ulūm Muḥammadiyah Ghawthiyah of Bhera, Pakistan



Preface

All praise is for Allāh ﷻ, Lord of all the worlds, the utmost Kind, the ever Merciful. Blessings and peace be upon the one who was sent as a mercy to all the worlds, the Messenger Muḥammad ﷺ, and upon his noble and pure family, and upon all his Companions, the stars of guidance.

It is important for one to recognise that the science of *fiqh* (jurisprudence) is amongst the superior and most excellent sciences, and it is equally important to know that the seeking of this essential knowledge is an individual and personal obligation (*farḍ 'ayn*), for one is able to distinguish the lawful (*ḥalāl*) from the unlawful (*ḥarām*) by virtue of this knowledge, and one begins to worship his or her Lord on the basis of insight and discernment in the light of knowledge, since there is no worship without knowledge. In order to fathom the honour and prestige of *fiqh*, consider the following statement of the Leader of Messengers, Prophet Muḥammad ﷺ:

مَنْ يُرِدَ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَآئِنَا الْعِلْمُ بِالْعِلْمِ

"For whoever Allāh desires good, He grants him the understanding of religion (al-fiqh fi'l-dīn); verily, knowledge is gained by learning."

By the grace of Allāh ﷻ, I have authored this book on *fiqh*, and I wish to present it to the Muslims, male and female, so that they may

¹ *Sahih al-Bukhari*, book of 'Ilm, chapter 10.

benefit from it; whosoever desires to perfect their worship and understand the commandments and teachings of their religion. I have expressed most of what a Muslim needs in a manner that is of ease and simplicity. I have divided the issues under specific topics, arranging them in a manner that is best for understanding in order to facilitate the reader, so that he or she may refer to the desired issue at first glance in the contents and grasp the essence of the matter without difficulty.

If I am correct in what I intended, then that is from the grace of Allāh ﷻ, but if I have erred in what I have compiled, then the mistake is from me and I seek forgiveness from Allāh ﷻ. I hope the honourable scholars will inform me of my lapses, so corrections can be made in any future edition.

I express my gratitude to *Allamah* Abdul Rasul Arshad for his work in translating this book into the Urdu Language (published in 1995); and to *the late* Professor Dr Bashir Ahmad Siddiqui, Dr Musharraf Hussain and Muhammad Sajid Younus for their work in translating this book into the English Language in its first edition (published in 1998); and to Tahir Mahmood Kiani for his work in translating this book into the English Language in its second, revised and current edition (published in 2015).

My only wish is to serve my religion and assist my brethren. I ask Allāh ﷻ to grant benefit to the students by this book, and to render it an accomplishment sincerely and purely for His sake. I have no ability except that granted by Allāh ﷻ; upon Him I depend and to Him I turn, and He is sufficient for us and the best aid. O Lord! Forever send blessings and peace upon Your Beloved ﷺ, in a manner as You wish and are pleased to do so.

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Definition of *Fiqh* and Legal Rulings

The term *fiqh* literally means 'to understand', or 'understanding'. In Islamic legal terminology, it is defined as 'the knowledge of practical legal rulings, which is derived from their detailed evidences'.¹

The four sources

1. *The Qur'an:*
The Qur'an is the foundation of Shari'ah (Sacred Law), which has been transmitted to us through continuous chains of accurate transmission (*lawātun*), and confirmed by definitive and absolute evidence (*qat'i*), and there is no doubt in it.
2. *The Prophetic Sunnah:*
The Sunnah is a branch of the Qur'an, and it is all that has been transmitted to us from Allāh's Messenger ﷺ, other than the Qur'an, of his sayings, actions, tacit approvals and qualities. The word sunnah also refers to the actions of the Companions, especially the Rightly-Guided Caliphs [ra].

¹ 'Knowledge' of rulings refers to understanding them with regards to incumency (*haram*), unlawfulness (*hurmah*), recommendation (*nadh*), disapproval (*karābah*), permissibility (*ibābah*), validity (*ghibah*), nullity (*fasāh*), etc. 'Practical' refers to that which is connected to actions (or omissions) and not to doctrines, be those actions of the limbs, such as the hand and the tongue, or of the heart, such as the intention. 'Legal' means that such rulings are dependent on the statement of the Lawgiver. 'Detailed' is that evidence which corresponds directly to the ruling, like the word of Allāh ﷻ, and establish the prayer (*salāh*) corresponds directly to the obligation of prayer. 'Evidence' is that by which something is known when the latter is based upon it.

3. **Consensus (Ijmāʿ):**

Ijmāʿ is the consensus of the distinguished jurists (*mujtahid*) from the Ummah of the Prophet Muhammad ﷺ, at any time after his demise, upon any legal issue, be that consensus verbal or practical, such as the application of a punishment for the contravention of a divinely-prescribed limit (*ḥadd*) for drinking wine to be eighty lashes and to legally deem postnatal bleeding (*nifās*) like menstruation (*ḥayḍ*), from the consensus of the Companions [*ra*].

4. **Analogy (Qiyās):**

Qiyās literally means 'to value one thing with the sample of another' and 'to balance it'. In Islāmic legal terminology, it is to attach the legal ruling (*ḥukm*) of a new case (*farʿ*) with an original case (*asl*) due to the effective cause (*'illah*) of their ruling being the same, such as the analogy of the one who kills the testator to the one who kills the person from whom one inherits in the deprivation of the bequest like the deprivation of inheritance, because both of them have hastened to get something before its appointed time, and also because the offender may not benefit from his offence; or like joining the prohibition of bargaining for something hired to the prohibition of bargaining for something sold.

Legal rulings

The Sovereign and Lawgiver of legal commands in the Sharī'ah is Allāh ﷻ, and the Messenger Muhammad ﷺ is one who transmits from Him by way of divine revelation. A legal ruling (*ḥukm sharʿī*) is the statement of Allāh ﷻ connecting to the actions of those legally responsible (*mukallaf*), with regards to demand or permissibility.

It is of eleven types: Five types of those legal rulings are commands to do: obligation (*farḍ*), incumbent (*wājib*), emphatic sunnah (*sunnah mu'akkadah*), non-emphatic sunnah (*sunnah ghayr mu'akkadah*) and desirable (*mustahabb*).

¹ *Bahār-e-Sharī'at*.

DEFINITION OF FIQH AND LEGAL RULINGS

Five types of those legal rulings are prohibitions: unlawful (*ḥarām*), severely repugnant (*makrūh taḥrīmī*), offensive (*isā'ah*), morally undesirable (*makrūh tanziḥī*) and against the preferred practice (*khiḷāf al-awla*).

There is one legal ruling intermediate between the two categories stated above and that is the permissible (*mubāḥ*).

Types of commands to do

1. **Obligation (Farḍ):**

Farḍ is that command to do, the demand of which is proven by means of conclusive evidence (*dalil qatʿī*), like the prayer (*ṣalāh*) and the fast (*ṣawm*), etc. This is also referred to as *al-farḍ al-iṭiqāḍī* (doctrinally obligatory). The denier of a *farḍ* is a disbeliever and the unjustified abandoner is morally corrupt (*fāsiq*) and culpable.

2. **Incumbent (Wājib):**

Wājib is that command to do, the demand of which is proven by means of presumptive (or inconclusive) evidence (*dalil zannī*), like the *witr* prayer and that of the two *ʿEids*. The unjustified abandoner of an incumbent act (*wājib*) is morally corrupt and culpable, but its denier is not a disbeliever. It is synonymous to *al-farḍ al-ʿamālī* (practically obligatory), like the wiping of a quarter of the head in ablution (*wuḍūʿ*), and it is that by the missing of which the permissibility of the entire act is rendered invalid.

3. **Emphatic Sunnah (Sunnah Mu'akkadah):**

Sunnah mu'akkadah is also known as *sunnat al-ḥudā* (sunnah of guidance). It is that which Allāh's Messenger ﷺ, or the Rightly-Guided Caliphs [*ra*] after him, performed persistently. It is neither obligatory and nor incumbent, though it is close to being incumbent. Omitting it incurs an offence (*isā'ah*), like the call to prayer (*adhān*) and congregation for prayer (*jamaʿat*).

¹ *Radd al-Muḥtar ʿalā ʿI Durr al-Mukhtar (Ḥaḍiyat ilm ʿAlimīn)*, book of *Taḥarīb*.

4. *Non-Emphatic Sunnah (Sunnah Ghayr Mu'akkadah):*

Sunnah ghayr mu'akkadah is also known as *sunnat al-awwā'id* (extra sunnah). It is that which Allāh's Messenger ﷺ, or the Rightly-Guided Caliphs [ra] after him, generally performed but often left without cause, like the four sunnah units prior to the 'ayr and 'ishā' prayers. In the Sharī'ah, it is not preferable to leave it.

5. *Desirable (Mustahabb):*

Mustahabb is that which the Lawgiver loves and prefers. It is neither obligatory, incumbent and nor sunnah, like supererogatory prayers and fasts. Sometimes, the term sunnah is referred to it but it is lower in status than the extra sunnah, but rather, it is similar to what is recommended (*mandūb*), supererogatory (*nafl*), preferred (*awla*), voluntary (*talawwun*) and decorum (*adab*). The legal ruling for *mustahabb* is that there is reward for acting upon it and no censure upon omitting it.¹

Note: Obligatory, incumbent and sunnah are of two types: personal ('*ayn*) and communal (*kijāyah*).

'*Ayn* (personal) is that action the demand of which is made from each legally responsible individual, like the fast, the *twitr* prayer and the congregational prayer, which are obligatory, incumbent and sunnah, respectively.

Kijāyah (communal) is that action the demand of which is made from a group of legally responsible persons, and the legal responsibility lapses from them all by virtue of the performance by a few, like the funeral prayer, responding to greetings, religious seclusion (*i'tikāf*) in the last ten days of Ramaḍān, which are obligatory, incumbent and sunnah, respectively. The reward of all of the different types of communal actions are solely for the performer, whereas the sin of omitting it falls on all.

Types of prohibition

1. *Unlawful (Harām):*

Harām is the opposite of obligatory (*fard*), and it is that which demonstrates the abstinence of its action by means of conclusive evidence. Someone who denies it is a disbeliever and its performer is morally corrupt and liable to punishment, such as adultery or fornication (unlawful sexual intercourse, *zinā*) and wine-drinking (*ḥamr*).

2. *Severely Repugnant (Makrūh Taḥrīmī):*

Makrūh taḥrīmī is the opposite of incumbent (*waḥīb*) and close to unlawful, and it is that which demonstrates the abstinence of its action by means of presumptive evidence.² The one who does it is morally corrupt and culpable, but the one who deems it to be lawful is not a disbeliever, such as urinating in still water.³

Note: The term *makrūh* (detested), when used alone, denotes something severely repugnant (*makrūh taḥrīmī*), unless it specifies it to be morally undesirable (*makrūh tanziḥ*). Imām Abū Yūsuf asked Imām Abū Ḥanīfah regarding something, when he says: "I find it *makrūh* (detested)," what does he mean by it? He replied: "*Taḥrīmī* (Severely repugnant)."⁴

3. *Offensive (Isā'ah):*

Isā'ah is the opposite of emphatic sunnah (*sunnah mu'akkadah*). It is below that which is severely repugnant but above the morally undesirable.⁵ Whoever performs it occasionally deserves to be reproached, and whoever performs it regularly deserves to be punished, like omitting to wash the mouth and rinse the nose during ablution because they are from the sunnahs of guidance and leaving them incurs an offence (*isā'ah*).⁶

¹ *Radd al-Mubār 'ala 'l-Durr al-Mukhtār (Ḥabīb al-Im 'Abidin)*, book of *Taharāt*.

² *Ḥabīb al-Im 'Abidin 'ala Marāḡi 'l-Falāḥ*.

³ *Radd al-Mubār 'ala 'l-Durr al-Mukhtār (Ḥabīb al-Im 'Abidin)*, on Wells.

⁴ *Radd al-Mubār 'ala 'l-Durr al-Mukhtār (Ḥabīb al-Im 'Abidin)*.

⁵ *Al-Fatawā al-Ḥanafiyah (al-Fatawā al-Ḥanafiyah)*, the *Sunnahs of Wajh*.

Note: The term severely repugnant (*makrūh taḥrīmī*) is sometimes applied to something offensive (*isā'ah*) to emphasise its hatefulness just as the term unlawful (*ḥarām*) is sometimes applied to something severely repugnant (*makrūh taḥrīmī*).

4. *Morally Undesirable (Makrūh Tanzihī):*

Makrūh tanziḥī is the opposite of non-emphatic sunnah (*sunnah ghayr mu'akkadah*) and close to lawful (*ḥalāl*).¹ Refraining from it is better though there is no harm in its performance. Nevertheless, performing it is not liked in the Sharī'ah, like urinating in running water² or to aggressively splash water on the face during ablution³.

5. *Against the Preferred Practice (Khilāf al-Awla):*

Khilāf al-awla is the opposite of desirable (*mustaḥabb*); abstaining from it is better though there is no harm in performing it. For example, it is desirable for one not to eat but from his own sacrifice on the day of 'Eid al-Adḥā, but if he eats from elsewhere there shall be no harm in that.

Permissible (mubāḥ)

Mubāḥ is an action to which neither command to do and nor prohibition have been applied; it is permissible because the origin of all things is permissibility. Its ruling is the same in the sense that one is not rewarded for its performance and nor is he censured for abstaining from it, like the donning of fine garments and consumption of delicious food.

Three Imāms of the Ḥanafī School

The three Imāms refer to the three senior distinguished jurists of the Ḥanafī School, and they are the following:

¹ *Al-Aḥkām al-Fiqhiyyah fī Ḥalāl waḥalāl al-Ḥaram* al-Aḥwāl.

² *Ḥaḥiyat al-Talīm al-Maḥallī*.

³ *Radd al-Muḥīr* 'ala Ḍurr al-Mukhtār (Ḥaḥiyat Ibn 'Abidin).

1. Imām Abū Ḥanīfah al-Nu'mān ibn Thābit al-Kūfī (80-150 AH). He is referred to as *al-Imām al-A'zam* (the great Imām). He is the most senior and the founder of the Ḥanafī School, and he is the teacher of the other two Imāms. In this book, he is referred to as Imām Abū Ḥanīfah.

2. Imām Abū Yūsuf Ya'qūb ibn Ibrāhīm al-Ansārī (113-181 AH). He is sometimes referred to as *al-Imām al-Thānī* (the second Imām), and he is the student of Imām Abū Ḥanīfah. In this book, he is referred to as Imām Abū Yūsuf.

3. Imām Abū 'Abdillāh Muḥammad ibn al-Ḥasan al-Shaybānī (132-189 AH). He is sometimes referred to as *al-Imām al-Thālith* (the third Imām), and he is also the student of Imām Abū Ḥanīfah. In this book, he is referred to as Imām Muḥammad.

A saying attributed to the *Shaykhayn* (the two elders) refers to the mutual statement of Imām Abū Ḥanīfah and Imām Abū Yūsuf. A saying attributed to the *Sāhibayn* (the two disciples) refers to the mutual statement of Imām Abū Yūsuf and Imām Muḥammad. A saying attributed to the *Tarāḡayn* (the two ends) refers to the mutual statement of Imām Abū Ḥanīfah and Imām Muḥammad.



Ṭabārah (Purity)

Allāh ﷻ says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٠٣﴾

"Surely, Allāh loves those who turn to Him in repentance and He loves those who purify themselves." [2:222]¹

Allāh's Messenger Muḥammad ﷺ said:

1. "Purity is a half of faith."²
2. "Be careful regarding urine because it is the first that a man will be held accountable for in the grave."³

Ṭabārah literally means cleanliness. In the Shari'ah, it refers to the lifting of ritual impurity (*ḥadaṭh*) and elimination of physical impurity (*najāsah*).

Purity is of two types:

1. Minor Purity (*ṭabārah suḡhrā*); it is achieved by ablution (*wuḍūʿ*).
2. Major Purity (*ṭabārah kubrā*); it is achieved by ritual bathing (*ghusl*).

¹ *Qur'ān*, Sūrat al-Baqarah (2), verse 222.

² *Sunan al-Darimi*, book of *Wuḍūʿ*.

³ *Radd al-Muḥīṭ* 'ala 'Durr al-Mukhtār (*Ḥaṣṣiyat Ibn 'Uthaymīn*), cited from *al-Ṭabarānī*.

That which necessitates ablution is known as minor ritual impurity (*hadath asghar*), and whatever imposes ritual bathing is known as major ritual impurity (*hadath akbar*).

There are three means of purification:

1. Water.
2. Earth.
3. Tanning.

The original means of purification remains water, whereas earth is its substitute, and tanning is a method only for the purification of the hide of a dead animal.



Chapter 2, Section 1
Aḡṣām al-Miṣṣāb wa'l-Sukr

Types of Water and the Leftover

There are seven kinds of water with which purity may be achieved:

1. Rainwater.
2. Seawater.
3. River-water.
4. Spring-water.
5. Well-water.
6. Water dissolved from snow.
7. Water dissolved from hailstones.

Furthermore, water is divided into three categories:

1. *Pure and Purifying (Ṭāhir Muṭahhir)*:
It is pure per se and purifying for others. It is also called *ṭāhir*, and this is the general form of water. Using it is valid for ordinary purposes and also for worship.

2. *Pure but Not Purifying (Ṭāhir Ghayr Muṭahhir)*:

It is water that has been used in ablution or for a non-ritual bath (*ghusl li-ghayr janābah*), or liquid that which has been extracted from plants, or that which has been polluted with something pure changing one of its three qualities (which are colour, taste and odour). It is valid to use *ṭāhir ghayr muṭahhir* (pure but not purifying) water for ordinary purposes of drinking, cooking, etc., but using it is invalid for worship, such as ablution and ritual bathing, etc.

3. *Impure (Najis)*:

It is that which has been contaminated with filth, and it is of two kinds:

- a. *A large volume of water, or flowing water*: it does not become impure by mere contamination of filth unless one of its three qualities (colour, taste, odour) alters.
- b. *A small amount of water*¹: it is rendered impure by the mere contamination of filth, irrespective of whether any of its qualities alters or not. It is not valid to use impure water for worship or for ordinary purposes.

Rulings on leftover water

When an animal drinks from a small amount of water, it is rendered 'leftover' water (*sukr*), and it is of four kinds:

1. *Pure and Purifying (Ṭāhir Muṭahhir)*:
It is that from which have drunk a human, a horse or that animal the meat of which is lawfully edible, like a camel, a cow (or buffalo) and sheep (or goat).

2. *Impure (Najis)*:
It is that from which have drunk a dog, swine, or a predatory beast, like the lynx or wolf.

¹ This water is that which is less than ten yards (*dhira'*) squared according to the common *dhira'*. One yard (*dhira'*) is approximately one and a half feet (0.46 metres).

3. *Pure, Purifying but Morally Undesirable (Tabir, Muṭahhir, Makrūb Tanzihi):*

It is that from which a domestic cat drank, a wild hen or a bird of prey, etc. If the ritually impure person cannot find any other water, there is no harm in using this water.

4. *Doubtful in its Purification (Mashkūk fi Tabḥiriyatih):*

It is that from which has drunk a mule or a donkey; it is inarguably pure, but its ability to purify remains doubtful. If the ritually impure person does not find any other water, he may perform ablution with it as well as perform dry substitute ablution (*lagammam*), and he may begin with either, but it is better to commence with the ablution.¹



Chapter 2, Section 2

Najāsah

Impurity

Najāsah literally refers to 'any form of impurity or filth' and it is the opposite of *ṭahārah* (purity). In Sharī'ah, it is the expression of ritual and physical impurity. It is of two types:

1. *Effective Impurity (Najāsah Hukmiyyah):*

This is a ritual impurity of both minor and major kinds, and it is a legal description of what removes purity. It may affect parts of the body, like the nullifying of ablution, and it may affect the whole body, like major ritual impurity (*janābah*).

2. *Actual Impurity (Najāsah Ḥaqīqiyah):*

This is physical impurity and it includes all corporeal entities that are legally considered impure in the Sharī'ah, such as blood, urine and faeces.

¹ *Mawḥiyat Fatawā Sharḥ Nih al-Ijtihād.*

Physical Impurity is further divided into two: exorbitant (*mughballaḥ*) and light (*mukhaffaḥ*).

a. *Exorbitant (Mughballaḥ):* This is impurity for which a textual decree has been revealed not contradicting another textual decree, such as flowing blood, alcohol, mouthful vomit, the meat and hide of a dead animal, urine and faeces of a lawfully inedible creature such as a human, dog, swine and beasts of prey.

b. *Light (Mukhaffaḥ):* This is impurity for which a textual decree has been revealed contradicting another textual decree, like the urine of lawfully edible animals, the urine of horses and droppings of lawfully inedible birds.

Removal of impurity

The removal of impurity is compulsory from the body of the worshipper, his clothing and his place of worship, except the equivalent of what has been pardoned; the Lawgiver has pardoned:

- i. Regarding exorbitant impurity, what is less than the size of a *dirham* (approximately 3 cm²), and
- ii. Regarding light impurity, that which is less than a quarter of the garment or a quarter of the body.

If exorbitant impurity is greater than the size of a *dirham*, then it shall be obligatory to wash it; if one prays with that, his prayer shall be void. If it is the size of a *dirham*, then it shall be incumbent to wash it; if one prays with that, it is severely repugnant. Whatever is less than that, washing it is prescribed by Sunnah; if one prays with that, it is morally undesirable.

This is due to what has been revealed that the first thing the individual will be questioned about in his grave is purity, and the general punishment in the grave shall be due to the lack of concern for it and of protecting oneself from impurity, especially urine.¹

¹ *Ḥaḍīṣat al-Tahḍīb wa'l-Ijtihād.*

It is permitted to remove impurity with water and with all pure liquids, like vinegar and rosewater. If the impurity is visible (that can be seen after drying up, such as blood and faeces), then its method of purification is that it be washed until its essence is gone. If, however, the impurity is invisible (that cannot be seen after drying up, such as urine), then its method of purification is that it be washed until the one washing is inclined to believe that its location is now pure.

If physical impurity which has body comes into contact with footwear (*khuff*) or a sword, etc. and it dries thereon, its method of purification is to rub it on the ground or wipe it with dust, because impurity does not enter into things of this nature. If physical impurity is affixed to the ground and it dries, even without sunshine, and its effect disappears, prayer shall be permitted at its location but *layatim* shall not be permitted with it because this ground is now pure but not purifying (*tahir ghayr mujahhir*).

Anything that does not have blood running in it does not become impure by drying, like hair, severed feathers, horns, hooves and bones, other than those of swine. The hide of dead animals becomes pure by tanning, except for the hide of swine for it is impure in essence, and the hide of human beings due to its reverence.



Chapter 2, Section 3

Istinjā'

Cleansing of Excretal Passages

Istinjā' refers to the cleansing of the orifice¹ that has been soiled with physical impurity that has exited from it, with water, or wiping

¹ The orifice (*mukharrag*) is the location wherefrom filth exits as well as its adjacent area of the anal junction which comes together when standing and nothing of it remains apparent, and the urethral area which surrounds the urethral opening from which urine exits.

it with soft tissue paper or stones, etc. Wiping it clean with stones etc. is known as *istijmār*.

It is severely repugnant to perform *istijmār* with food, with anything revered in the Sharī'ah - such as the right hand, with that which may injure the posteriors - such as glass, and with anything that humans, jinn and animals seek benefit from - such as cotton, bones and fodder, respectively.

Performing *istinjā'* after the exiting of physical impurity from either of the two excretal passages is an emphatic sunnah, so long as it does not exceed the orifice. However, if it does exceed the orifice, it must be removed with water because it now falls under the topic of removing physical impurity and not under the topic of *istinjā'*. If the exceeded amount is equal to a *dirham* (3 cm³), its removal is incumbent, and if the amount extends beyond the size of a *dirham*, washing it is obligatory.

It is obligatory to wash whatever is inside the orifice when taking the ritual bath against major ritual impurity, end of menstruation and end of postnatal bleeding, even if the amount in the orifice is a little.



Chapter 2, Section 4
Ādāb Qada' al-Hajjah

Manners of Relieving Oneself

If one wishes to enter the lavatory, it is recommended for him to enter it with his left foot and exit it with his right foot, in contrary manner to entering and exiting the masjid.

Prior to entering the lavatory, one should say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبِيثِ وَالْخَبَائِثِ

"O Allah! I seek refuge with You from filth and the harmful."

When exiting the lavatory, one should say:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَتَغَاتَانِي

"All praise is for Allah who has removed from me harm and granted me comfort."

When one intends to relieve himself in a place other than a lavatory, such as a desert, he should search for a place empty of people and out of their sight. He should not lift his clothing until he is close to the ground, and that he recites the *ta'awudh* when beginning to lift his clothing and prior to uncovering his private parts.

It is severely repugnant to relieve oneself over a grave as it is a place of admonition and precept. It has been reported via a sound tradition from Prophet Muḥammad ﷺ that he encouraged the visiting of graves because it reminds us of the Hereafter. Hence, it is through ignorance and foolishness for people to take up places that are meant for visitation to seek remembrance and precept as places for urinating and defecating.

It is strictly forbidden to relieve oneself in a small amount of still water. If it is a large amount, then urinating in it is severely repugnant, but if the water is flowing, then to urinate therein shall be morally undesirable.

It is unquestionably severely repugnant to recite the Qur'ān, to face the direction of Masjid Ḥarām in Makkah (*qiblah*) or to have the back towards it when relieving oneself, irrespective of whether one is inside of a building or out in the open. If, however, one sits facing the *qiblah* out of forgetfulness, and then he remembers, he should turn away from the *qiblah* if he is able to do so.

For one answering the call of nature, it is recommended not to make remembrance of Allāh ﷻ when relieving himself; he is neither to answer the one who sneezes, respond to the Muslim greeting of peace (*salām*) and nor is he to respond to the caller to prayer (*mu'adhdhin*). He is not to talk but out of absolute necessity, such as to warn a blind person from falling.

All four Imāms¹ are unanimous in the prohibition of relieving oneself in public places where people pass by, as well as sources of water and places where people seek shade.



Chapter 2, Section 5 *Sunan al-Fitrah*

Natural Practices

Allāh ﷻ has chosen certain practices for the Prophets [aṣ], and He has enjoined us to follow them regarding those practices. He has rendered those practices such rites that occur often so that those who adopt them can be identified and distinguished from others. These qualities are called *sunan al-fitrah* (natural practices); their explanation is as follows:

1. *Growing the beard.*

This is to refrain from cutting or shaving it so that it grows into a manifestation demonstrating dignity, with respect to the saying of Prophet Muḥammad ﷺ: "Be contrary to the polytheists; expand the beards and clip the moustaches."²

Al-Bukhārī adds: "When Ibn 'Umar would perform the *ḥajj* or the *umrah*, he would grasp his beard in his hand and

¹ The four Imāms are: Imām Abu Ḥanīfah al-Nu'mān ibn Thābit (d. 150 AH), Imām Mālik ibn Anas (d. 179 AH), Imām Muḥammad ibn Isḥāq al-Shāfi'ī (d. 204 AH) and Imām Aḥmad ibn Ḥanbal (d. 241 AH).

² Agreed Upon (*Sahīḥ al-Bukhārī* and *Sahīḥ Muslim*).

whatever would exceed the grip in length, he would trim it off.”

The sunnah of the extent of the beard is a fistful (*qabḍah*).² Imām Muhammad, in *Kiṭāb al-Āḥkār*, relates from the Imām (Abū Hanīfah) that the sunnah is to trim whatever exceeds the grasp of one’s hand.³

2. Circumcision (*Khiṭān*):

This is the removal of the foreskin that covers the tip of the penis so that no filth accumulates within it and so that complete purity from urine is made possible. It is desirable for circumcision to take place on the seventh day of birth because the Prophet ﷺ circumcised on the seventh day following birth, Ḥasan [ra] and Ḥusayn [ra], the two sons of Fāṭimah al-Zahrā [ra] and ‘Alī [ra]. Nevertheless, there is no harm in delaying it prior to reaching puberty.⁴

It has been reported from the Prophet ﷺ that whenever any man would embrace Islām at his hands, he would say to him: “Rid yourself of the hair of disbelief and circumcise yourself.”⁵

3. *Clipping the Nails,*
4. *Trimming the Moustache,*
5. *Shaving the Pubic Hair, and*
6. *Shaving the Hair of the Armpits*

These are from amongst natural practices, with respect to the saying of the Prophet ﷺ: “Five actions are from nature (*fiṭrah*): circumcision, shaving the pubic hair, plucking hair of the armpits, clipping the nails and trimming the moustache.”⁶

² *Sahih al-Bukhari*, book of *Libas*, chapter 64.

³ *Al-Durr al-Mukhtār Sharḥ Tanwīr al-Aḥkār*, book of Prohibition and Permissibility.

⁴ *Ḥaṣṣat al-Tajīdī ‘ala Manāqib al-Faḍl*, chapter of *Jam‘ah*.

⁵ *Minhaj al-Muṣliḥ*.

⁶ *Sunan Abi Dawūd*, book of *Ṭaharāḥ*, chapter 131.

It is desirable to shave the pubic hair, pluck hair from the armpits, clip the nails and trim the moustache once a week in order to remain completely clean and comfortable with oneself, the best day to perform them is Friday. However, it is permissible to carry them out every fifteen days. It is severely repugnant to leave these practices for more than forty days and the one doing so deserves to be cautioned,¹ since Anas [ra] said: “It has been prescribed for us regarding the trimming of the moustache, clipping the nails, plucking hair of the armpits and shaving the pubic hair, that we do not leave them for more than forty nights.”²

Note: It is important for a Muslim to perform all of these practices with the intention of following Allāh’s Messenger ﷺ and adopting his way in order so that no reward is lost of following the Messenger ﷺ and adhering to his sunnah, because actions are dependent on intentions.



Chapter 2, Section 6 *Wuḍū‘*³

Ablution

Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

“O you who believe! When you stand to offer the prayer (*ṣalāh*), wash your

¹ *Radd al-Muḥīṭ ‘ala ‘l-Durr al-Mukhtār (Ḥaṣṣat al-Tajīdī)*, book of Prohibition and Permissibility.

² *Sahih Muslim*, book of *Ṭaharāḥ*, chapter 95.

faces and your hands (and fore-arms) to the elbows; wipe over your heads; and (wash) your feet to the ankles." [5:6]¹

Allāh's Messenger ﷺ said: "Allāh does not accept the prayer of any one of you if he acquires a state of minor ritual impurity until he performs ablution (*wuḍūʾ*)."²

The term *wuḍūʾ* (ablution) literally means 'cleanliness', and in the Sharī'ah, it is 'the washing of the three specified limbs and wiping of the head'. There are three kinds of ablution:³

1. *Obligatory (Fard)*:
This is the ablution of the one who is in the state of minor ritual impurity when he intends to offer the prayer or touch the Qur'ān.
2. *Incumbent (Wājib)*:
This is the ablution required to perform circumambulation (*iṭwāʾ*) of the Ka'bah.
3. *Desirable (Mustaḥabb)*:
This has unlimited situations; some of them are the performance of ablution prior to taking a purificatory ritual bath against major ritual impurity, wanting to sleep in a pure condition and performing ablution over a previous valid ablution.

There are obligations in ablution as well as sunnahs, desirable actions, offensive actions and nullifying actions.

Obligations of ablution

There are four obligations of ablution:

1. Washing the face once with pure water (*yabūn*): the lengthwise

¹ Qur'ān, Sūrat al-Mā'idah (5), verse 6.

² *Ṣaḥīḥ al-Bukhārī*, book of *Wuḍūʾ*.

³ *Nar al-Iḍāḥ*.

periphery of the face is from the hairline above the forehead till below the chin, and its periphery breadthwise is all that is between both earlobes. The hair of the beard that is on facial skin, from its highest point to that hair which is at the extent of the skin below the chin, is all included in the washing of the face. Whatever of hair extends beyond the facial region, it would be desirable to wash that and sunnah to wipe it.

Moreover, if the beard is sparse (when skin can be seen through it), washing its outer as well as inner hair including the skin shall be obligatory, but if the beard is dense (when skin cannot be seen through it), then it shall be obligatory to wash its outer hair only.

2. Washing both hands up to and including the elbows, once.
3. Wiping (*masḥ*) one-quarter of the head, once: the term *masḥ* literally means 'passing the hand over something', and in the Sharī'ah it refers to 'passing the wet hand over a part of the body (i.e. limb, etc.).'

4. Washing both the feet up to and including the ankles, once.

Note: If there is anything on the washable parts of the body hindering water from reaching the skin, such as a tight ring, dough or nail polish, etc. it shall be obligatory to wash what is beneath it after its removal.

Sunnahs of ablution

1. The intention is an emphatic sunnah.¹ This is the determination in the heart to perform ablution seeking the pleasure of Allāh ﷻ and complying with His command.

The manner of making the intention: is for one to aim within his heart to lift the minor ritual impurity, aim to perform the

¹ *Radd al-Muḥīṭ al-ʿAlāʾi Durr al-Mukḥar (Ḥaḍrat Ibn ʿAbidin)*.

ablution, aim to acquire purity or aim to achieve the permissibility of performing prayer. It is better for him to pronounce: "I intend to perform ablution for prayer in order to become closer to Allāh ﷻ." He may say: "I intend to remove minor ritual impurity", "I intend to acquire purity", or "I intend to perform ablution in order to acquire the permissibility of performing prayer"; pronouncing these words is desirable.

2. To pronounce the *lasmiyyah* at the beginning is an emphatic sunnah.²
3. Washing both hands up to the wrists thrice at the beginning of ablution is a non-emphatic³ sunnah⁴, but if there is a suspicion of physical impurity on the hands, then it shall be an emphatic sunnah.⁵
4. Brushing the teeth with a *sirwāk* is an emphatic sunnah when rinsing the mouth, or prior to it, according to some.⁶
5. Rinsing the mouth thrice is an emphatic sunnah,⁷ even if it is done with one handful of water,⁸ and that is to engulf the whole mouth with water.

6. Rinsing the nose thrice is an emphatic sunnah¹ with three handfuls (of water).² This is the drawing of water up to the cartilage of the nose. It is desirable to place the water into the mouth and nose with the right hand and clean the nose with the left hand.³

Note: Exaggeration in rinsing the mouth and nose is sunnah for the one who is not fasting;⁴ it is a non-emphatic sunnah.⁵ Exaggeration in rinsing the mouth is to insert water up to the uppermost part of the throat, like gargling (This is to regurgitate water in the throat). Exaggeration in rinsing the nose is to draw water up to just above the cartilage. It is preferable for one to insert the little finger into his nose and twist it about.

7. Combing through the thick beard (with wet fingers) is a non-emphatic⁶ sunnah.⁷ It is to separate the hairs from the bottom end to the tip by facing the backs of his hands towards his neck after washing his face thrice.⁸
8. Combing through the fingers and the toes is an emphatic sunnah.⁹

Its method with regards to hands is to enter the fingers of one hand into those of the other, and with regards to feet, it is to enter any one finger of the hand into the toes of the feet. It is preferable to comb the little finger of one's left hand through the little toe of his right foot beginning from the bottom end, and likewise, between all the toes, sequentially, until he ends with the little toe of his left foot.¹⁰

¹ *Bismi'llah* 'Rahmān 'Rahīm, it is also known as *basmalāh* and *bismi'llāh*.

² *Habshat al-Jahāwī 'ala Marāqī'l-Falāh*.

³ M.L.H. Pirzada.

⁴ *Radd al-Mubtār 'ala 'Durr al-Mukhtār* (*Habshat Ibn 'Abidin*).

⁵ *Radd al-Mubtār 'ala 'Durr al-Mukhtār* (*Habshat Ibn 'Abidin*).

⁶ *Al-Durr al-Mukhtār Sharh Tanwīr al-Ahār*.

⁷ *Al-Durr al-Mukhtār Sharh Tanwīr al-Ahār*.

⁸ *Al-Fatawā al-'Alamgiriyyah* (*al-Fatawā al-Hindiyah*).

¹ *Al-Durr al-Mukhtār Sharh Tanwīr al-Ahār*.

² *Al-Fatawā al-'Alamgiriyyah* (*al-Fatawā al-Hindiyah*).

³ *Nur al-Iddīn*.

⁴ *Habshat al-Jahāwī 'ala Marāqī'l-Falāh*.

⁵ M.L.H. Pirzada.

⁶ M.L.H. Pirzada.

⁷ *Radd al-Mubtār 'ala 'Durr al-Mukhtār* (*Habshat Ibn 'Abidin*).

⁸ *Radd al-Mubtār 'ala 'Durr al-Mukhtār* (*Habshat Ibn 'Abidin*).

⁹ *Radd al-Mubtār 'ala 'Durr al-Mukhtār* (*Habshat Ibn 'Abidin*).

¹⁰ *Radd al-Mubtār 'ala 'Durr al-Mukhtār* (*Habshat Ibn 'Abidin*).

9. Washing thrice of the parts of the body that are washed in ablution. The first washing is obligatory, whereas the second and third washings are emphatic sunnahs.¹
10. Continuity (in ablution) is an emphatic² sunnah.³ It is to continue washing the succeeding part prior to the drying of the previous part.
11. Wiping of the entire head once is an emphatic sunnah.⁴ Its desirable method is to place at the front of his head three fingers of each hand and to clench the thumbs and the index fingers and keep the palms free. One should pull both hands towards the back of the head, and then place both the palms at the back of his head and pull them both towards the front along the sides of the head.
12. To wipe both the ears once is an emphatic sunnah.⁵ Its desirable manner is to wipe the insides of the ears with the index fingers, and their exteriors with the insides of the thumbs.
13. Maintaining the sequence mentioned in the Qur'an is an emphatic sunnah.⁶
14. Beginning with the right side is a non-emphatic⁷ sunnah.⁸ This is to commence with the right side when washing the hands and the feet.
15. Rubbing is a non-emphatic⁹ sunnah.¹⁰ This is the passing of the hand with the water over the limb or after wetting it.

¹ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Hishiyat Ibn 'Abidin)*.
² M.I.H. Pirzada.
³ *Tamwir al-Ahjar*.
⁴ *Al-Jawharat al-Nayyirah 'ala Mukhtasar al-Quduri*.
⁵ *Al-Jawharat al-Nayyirah 'ala Mukhtasar al-Quduri*.
⁶ *Al-Jawharat al-Nayyirah 'ala Mukhtasar al-Quduri*.
⁷ M.I.H. Pirzada.
⁸ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Hishiyat Ibn 'Abidin)*.
⁹ M.I.H. Pirzada.
¹⁰ *Nur al-Iqbal*.

16. Abstaining from extravagance when pouring water is an emphatic sunnah.¹

17. Abstaining from aggressively splashing water: on the face during ablution is a non-emphatic² sunnah³ due to the reverence of the face and to secure oneself from the splashes of used water. It is desirable to pour water on the face from the top of the forehead gently, then to rub the face with it.

Desirable actions of ablution

1. To face the direction of the Ka'bah (*qiblah*), because this is the best position for the acceptance of supplications; and ablution, from beginning to end, consists of supplications.⁴
2. To sit in a lofty position in order to protect the clothing from the splashes of used water.⁵
3. To perform ablution in a pure place⁶ in reverence of ablution and to protect the clothes from filth.
4. To refrain from common talk as that would divert one away from narrated supplications.⁷
5. To wipe the neck once.⁸ One must wipe the neck with the outer sides of the fingers.
6. To expand the washing of the face, hands and feet (*tilafat al-ghurrah wa 'l-ahjil*).⁹ This is to extend the purification of one's bodily parts by exceeding beyond the prescribed limits, for the Prophet ﷺ said: "Verily, my Ummah will come on the

¹ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Hishiyat Ibn 'Abidin)*.
² M.I.H. Pirzada.
³ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Hishiyat Ibn 'Abidin)*.
⁴ *Hishiyat al-Tajidat 'ala Muntaz 'I'itab*.
⁵ *Hishiyat al-Tajidat 'ala Muntaz 'I'itab*.
⁶ *Kutub al-Fiqh 'ala 'Madhab al-Ash'ar*.
⁷ *Mawazir 'I'itab Sharh Nur al-Haqq*.
⁸ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Hishiyat Ibn 'Abidin)*.
⁹ *Al-Durr al-Mubhar Sharh Tamwir al-Ahjar*.

Day of Judgement whereby their faces and limbs will be shining white from the effects of ablution; so whoever of you can increase the extent of the whiteness, should do so.”

7. To say the *tasmiyah* prior to washing or wiping each part of the body.²

8. To recite the narrated supplications.³ One should say the following:

When rinsing the mouth:

اللَّهُمَّ أَعِنِّي عَلَى يَلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَشُكْرِكَ وَجَنَابَتِكَ

“O Allāh! Help me in reciting the *Qur’ān*, in making remembrance of You, in being grateful to You and worshipping You in the best manner.”

When rinsing the nose:

اللَّهُمَّ أَرِحْنِي رَائِحَةَ الْجَنَّةِ وَلَا تُرِحْنِي رَائِحَةَ النَّارِ

“O Allāh! May You let me smell the fragrance of Paradise and not let me smell the stench of Hell-fire.”

When washing the face:

اللَّهُمَّ تَبَيِّضْ وَجْهِي يَوْمَ تَبَيُّضُ وَجُوهُ وَتَسْوَدُ وَجُوهُ

“O Allāh! Whiten my face, the day when some faces will be white and others will be black.”

¹ Agreed Upon (*Sahih al-Bukhari* and *Sahih Muslim*).

² *Nar al-Hād*.

³ *Radd al-Muhjar* ‘ala *T’Durr al-Mukhtar* (Hāshiyat Ibn ‘Abidin).

When washing the right arm:

اللَّهُمَّ أَغْنِنِي كِتَابِي بِتَيْبِي وَحَاسِبِي حِسَابًا يَسِيرًا

“O Allāh! Hand me my book of deeds in my right hand and make my accountability easy for me.”

When washing the left arm:

اللَّهُمَّ لَا تُخْطِئِي كِتَابِي بِشَيْئٍ وَلَا مِنْ وَرَاءَ ظَهْرِي

“O Allāh! Do not hand me my book of deeds in my left hand and nor from behind my back.”

When wiping the head:

اللَّهُمَّ أَطْلِبْهُ تَحْتَ عَرْشِكَ يَوْمَ لَا طَلَّ إِلَّا طَلَّ عَرْشُكَ

“O Allāh! Give shade me under Your throne, the day when there will be no shade but the shade of Your throne.”

When wiping the ears:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

“O Allāh! Make me from amongst those who listen to the declaration and they then act upon what is good.”

When wiping the neck:

اللَّهُمَّ أَغْنِنِي رَقَبَتِي مِنَ النَّارِ

“O Allāh! Save my neck from Hell-fire.”

When washing the right foot:

اللَّهُمَّ نَيْتٌ قَدَيْي عَلَى الصِّرَاطِ يَنْتِ بِرَأْسِ الْأَقْدَامِ

"O Allāh! Make firm my footing over the Bridge of Sirāṭ, the day when footings will be lost."

When washing the left foot:

اللَّهُمَّ اجْعَلْ ذَنْبِي مَغْفُورًا وَسُكُورًا وَتَجَارِقِي لِي تَبَوُّرَ

"O Allāh! Render my sins forgiven, my efforts accomplished, and my trade free from loss."

After the completion of the ablution, one should say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

"I testify that there is no god but Allāh, the only One, He has no partner, and I testify that Muḥammad is His servant and messenger. O Allāh! Make me from amongst those who repent, and make me from amongst those who purify themselves."

One should also recite Sūrat al-Qadr (97) thrice.

9. To drink, thereafter, his unused leftover ablution water (*wadhū*) whilst facing the *qiblah* in standing position, as one would do with *zam-zam* water.¹

10. To avoid shaking his hands in order to shed ablution water.²

11. To dry the wetness of the wet bodily parts with a

¹ *Tanwīr al-Aḥqār*.

² *Al-Durr al-Mukhlīṣ Sharḥ Tanwīr al-Aḥqār*.

handkerchief,¹ towel, soft tissue or warm air (i.e. using a hand-drier, hairdryer, etc.).²

12. To offer two units (*rak'ahs*) of supererogatory prayer after the completion of the ablution, outside of the detested times,³ in correspondence with the saying of the Prophet ﷺ: "Whoever makes ablution like this ablution of mine and then offers two units of prayer in which he does not become distracted by anything will have his past sins forgiven."⁴

Detested actions in ablution

After understanding the sunnah and desirable actions of ablution, one must recognize that:

- i. Leaving an emphatic sunnah, such as rinsing the mouth, causes an offence (*isā'ah*),
- ii. Leaving a non-emphatic sunnah, such as beginning with the right side, is morally undesirable (*makrūh tanziḥī*), and
- iii. Leaving a desirable action, such as wiping the neck, is against the preferred practice (*khiḷāf al-awla*).

Nullifiers of ablution

Ablution is nullified by any of the following:

1. Anything that exits from the two excretal passages (i.e. the urethra and the anus), except vaginal flatulence.
2. Anything that exits from other than the two excretal passages, such as blood and pus, if it flows and exceeds its orifice.
3. Vomiting of food or water when it is a mouthful; that is one which cannot be contained but with difficulty.

¹ *Al-Durr al-Mukhlīṣ Sharḥ Tanwīr al-Aḥqār*.

² M.L.H. Pirzada.

³ *Al-Durr al-Mukhlīṣ Sharḥ Tanwīr al-Aḥqār*.

⁴ *Saḥīḥ al-Bukhārī*, book of *Ṣawm*, chapter 27.

4. Bleeding from the nose, the ears or the mouth. With regards to the bleeding from the mouth, its domination of, or equivalence to, the saliva shall be the reliable amount, and that can be identified by the colour of the spittle; if it is red, one's ablution has been annulled, but if it is yellow, then it has not been nullified. If one bites into something, such as an apple, etc. or he brushes his teeth and finds the effects of blood, the ablution is not nullified so long as the blood does not flow in such manner that it dominates the saliva.¹

5. Sleeping whilst lying down on one's side, lying down flat on one's back, leaning on one of his own thighs or reclining on something in such that if it were removed from him, he would fall. The reason behind this is the loosening of the joints, as it does not stop anything from exiting. Nevertheless, sleeping whilst standing, sitting, bowing or prostrating does not nullify ablution due to the non-loosening of joints.

6. Insanity, be that due to madness (an illness that removes the intellect), unconsciousness (an illness that conceals the intellect) or intoxication (a frivolous state that deprives one from behaving in accordance with his intellect until the effect has gone).

7. Laughing of an adult, whilst awake in a prayer that consists of bows and prostrations. Outside of prayer, however, laughter does not nullify ablution. Moreover, if one laughs whilst offering the prostration of recitation (*sajdat al-tilāwah*) or the funeral prayer (*salat al-janāzah*), it shall invalidate the performance of that act but it will not nullify the ablution.

Notes:

1. Whoever suffers from incontinence of urine and he is unable to control it, chronic diarrhoea, or constant flatulence, or a

¹ *Al-Jawharat al-Nayyirah ala Mubtuhat al-Qadiri.*

woman who suffers from chronic menstrual bleeding (*istihādah*), such a person is referred to as 'legally excused'. The legal ruling with regards to the legally excused person is that he, or she, must make fresh ablution for each prayer; with that ablution they may pray whatever of obligatory and supererogatory prayers they like.

2. If one is certain that he is in a state of purity but he also suspects that he may have become ritually impure, then the basis shall be on the status quo of purity and the absence of ritual impurity. If, on the contrary, he is certain regarding becoming ritually impure and doubts his state of purity, then the basis shall be the status quo of ritual impurity and the absence of purity, and this is based on the legal maxim that 'the suspicion does not overrule the established truth'.¹



Chapter 2, Section 7

Ghusl

Ritual Bath

Allah ﷻ says:

وَأَن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

"And if you are major ritually impure (*junub*), then purify yourselves."
[5:6]²

The term *ghusl* literally means 'to pour water over the body'. In the Sharī'ah, it is the use of pure and purifying water over the entire body in a specified manner.

¹ *Al-Fiqh al-Muqarrar.*

² *Qar'ān, Surah al-Mā'idah (5), verse 6.*

Types of ritual bath

There are three types of ritual bath:

1. *Obligatory (Farḍ):*

The ritual bath is rendered obligatory in the following three circumstances:

- a. At the discharge of spermatic fluid in a gushing manner with desire from the man and the woman, during sleep or wakefulness.¹
- b. At the entry of the glans of the penis into the vagina, even if ejaculation does not occur.²
- c. At the end of menstruation and postnatal bleeding.³

2. *Non-Emphatic Sunnah (Sunnah Ghayr Mu'akkadah):*

The ritual bath is a non-emphatic sunnah in the following four circumstances:

- a. For the Friday prayer.⁴
- b. For the two 'Eids.⁵
- c. When entering into the state of *ihram* for *hajj* or *'umrah*.⁶
- d. When at the Station of 'Arafah.⁷

3. *Desirable (Mustahabb):*

The ritual bath is desirable in many circumstances, which include the following:

- a. After one recovers from the state of madness or unconsciousness.⁸

¹ *Al-Hidayah Sharh Bid'ayat al-Mubtadi*.

² *Al-Fiqh al-Mu'yassar*.

³ *Arkan al-Islam 'ala 'l-Madhabib al-Arba'ah*.

⁴ *Radd al-Muhjar 'ala 'l-Durr al-Mukhtar (Hahyati Ikn 'Abidin)*.

⁵ *Radd al-Muhjar 'ala 'l-Durr al-Mukhtar (Hahyati Ikn 'Abidin)*.

⁶ *Radd al-Muhjar 'ala 'l-Durr al-Mukhtar (Hahyati Ikn 'Abidin)*.

⁷ *Radd al-Muhjar 'ala 'l-Durr al-Mukhtar (Hahyati Ikn 'Abidin)*.

⁸ *Al-Durr al-Mukhtar Sharh Tanwir al-Ahjar*.

- b. When entering the blessed city of Makkah.¹
- c. When entering the luminous city of Madinah.²
- d. After cupping.³
- e. For him who washes a dead body.⁴
- f. For the disbeliever who becomes Muslim.⁵
- g. In the nights of al-Qadr⁶ and al-Barā'ah.⁷
- h. For the prayers of the solar eclipse, the lunar eclipse and the prayer for requesting rain.⁸
- i. For one who puts on new clothes.⁹
- j. For one who repents from sin.¹⁰

Obligations of ritual bath

There are three obligations of the ritual bath,¹¹ i.e. the ritual bath performed following major ritual impurity (*janābah*), menstruation and postnatal bleeding.¹² The three obligations of ritual bath are:

1. Rinsing the mouth. This is to engulf the entire mouth with water, taking the water up to the top of the throat, similar to when gargling.
2. Rinsing the nose. This is to draw water into every part of the nose, taking the water up to just above the cartilage.
3. Washing the entire body once. This is to pour water over the whole of the body in such that even if one small part is left out, the ritual bath will be void. It is incumbent to remove

¹ *Fiqh al-Sunnah*.

² *Al-Durr al-Mukhtar Sharh Tanwir al-Ahjar*.

³ *Kutub al-Fiqh 'ala 'l-Madhabib al-Arba'ah*.

⁴ *Al-Abkām al-Fiqhiyyah fi 'l-Madhabib al-Arba'ah*.

⁵ *Kutub al-Mabni*.

⁶ 27th Ramaḍān.

⁷ 15th Sha'ban.

⁸ *Tanwir al-Ahjar*.

⁹ *Tanwir al-Ahjar*.

¹⁰ *Al-Durr al-Mukhtar Sharh Tanwir al-Ahjar*.

¹¹ *Al-Durr al-Mukhtar Sharh Tanwir al-Ahjar*.

¹² *Mukhtasar al-Qudari*.

¹³ *Al-Jawabarat al-Naghrab 'ala Mukhtasar al-Qudari*.

and do away with any hindrance that impedes the reaching of water to the body or to the roots of the hair.

Note: If the woman's hair is braided, it is not incumbent upon her to unbraided it provided the water reaches the roots of the hair. However, if her hair is not braided, the reaching of water to all of the hair, from root to tip, shall be incumbent upon her. As for a man, the reaching of water to all of the hair, from root to tip, is incumbent upon him, and if his hair is braided, it shall be obligatory on him to unbraided it.¹

Sunnahs, desirable actions and offensive actions in ritual bath

Sunnahs: The sunnahs of the ritual bath are the same as those of ablution.²

Desirable Actions: The desirable actions in the ritual bath are the same as those of ablution other than the facing towards the *qiblah* because one is often naked,³ but if, however, one is covered, then there is no objection to that.⁴ One should refrain from reciting transmitted supplications (*al-du'ā al-ma'ihūn*), as he is in the outlet of used water which is often intermingled with impurity.⁵

Detected Actions: The actions that are detested (*makrūh*) in ablution are also detested in the ritual bath.⁶

Performance of ritual bath

The one performing ritual bath should begin by first urinating in order to emit any filth that may be present in the primary genitalia.⁷

He should then form the intention in his heart, and with his

¹ *Al-Ahkām al-Fiqhiyyah* 5/1; *Madhāhib al-Arba'ah*.

² *Al-Durr al-Mukhtar Sharh Tanwīr al-Abyār*.

³ *Al-Durr al-Mukhtar Sharh Tanwīr al-Abyār*.

⁴ *Radd al-Muhtar 'alā 'Durr al-Mukhtar* (Hāshiyat Ibn 'Abidin).

⁵ *Kutub al-Fiqh* 'alā 'Madhāhib al-Arba'ah.

⁶ *Nūr al-Iḥāb*.

⁷ M.I.H. Pirzada.

tongue he should say: "I have made the intention of performing ritual bath in order to remove major ritual impurity (*janābah*)."¹

Thereafter, he should wash both his hands up to the wrists thrice. Then, he should wash his genitalia, even if there may not be any filth on them. He should then remove the physical filth, if there is any on the body, in order so that it may not spread with the pouring of the water.

Then, he should perform complete ablution, like the ablution for prayer, but he should postpone the washing of the feet until the completion of his ritual bath if he is standing in a place where the water is collecting; this is because he is standing in water that is dropping off of his body, upon which there may be something filthy.

He should then wash his entire body three times, beginning with his head, then wash his right shoulder and then the left. He should rub his body and make his bathing constant.²

Note: If the one performing the ritual bath remains in running water, a large pool or rain, sufficient for the performance of ablution or ritual bath, his sunnahs of ablution or ritual bath will be deemed fulfilled.³



Chapter 2, Section 8

Ma Yahrāmū 'alā'l-Junūb

Actions Unlawful for the *Junūb*

The following actions are unlawful for the *junūb*.

¹ *Al-Jawharat al-Nayyirah 'alā Mukhtasar al-Qadiri*.

² *Nūr al-Iḥāb*.

³ *Al-Durr al-Mukhtar Sharh Tanwīr al-Abyār*.

1. Prayer: Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِينَ سَبِيلًا تَقْسِمُوا

"O believers! Do not approach prayer when you are intoxicated, until you know what you are saying, nor when you are major ritually impure (junub), unless (you are) travellers, until you have washed yourselves." [4:43]²

2. Recitation of the Qur'an; even if it is less than a verse.³ Prophet Muhammad ﷺ said: "The menstruating woman and the person in a state of major ritual impurity should not recite anything from the Qur'an."⁴

If such a person intends to supplicate using words of the Qur'an [e.g. *Rabbanā ghfir li wa liwalidayna wa li'l-mu'minina yaumna yaqūmu'l-ḥisāb* (My Lord! Forgive me, my parents and all the believers on the day when the Reckoning will be held)], or intends to praise [e.g. *alḥamdu li'l-lāhi Rabbi'l-'ālamīn* (All praise is due to Allāh, the Lord of the Worlds)], or intends to begin something [e.g. *bismi'l-lāhi'l-Rahmāni'l-Rahīm* (Allāh's name I begin with, the utmost Kind, the ever Merciful)], or intends to teach a verse and he dictates one word at a time; all of these are lawful according to the most sound opinion.⁵

3. Touching the Qur'an; even it is one verse, except by its covering.⁶ Allāh ﷻ says:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٣٦﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٣٧﴾

² *Nūr al-Iḥdāḥ*.

³ *Qur'an*, Surah al-Nisā' (4), verse 43.

⁴ *Al-Durr al-Mukhtar*, Sharḥ Tanwīr al-Aḥdāḥ.

⁵ *Sanan al-Tirmidhi*, chapters of Ṭaharāt, chapter 98.

⁶ *Al-Durr al-Mukhtar*, Sharḥ Tanwīr al-Aḥdāḥ.

⁷ *Ḥaḥiyat al-Taḥḥawī 'ala Marāqī'l-Falāḥ*.

لَا يَسْمُرُونَ ﴿٥٦﴾ إِلَّا أَنْظَرُونَ ﴿٥٧﴾

"It is certainly a noble Qur'an, in a well-secured book; none shall touch it but those who are purified." [56:77-79]¹

The entire *muṣḥaf* (scripture) of the Qur'an is unlawful to touch, because the whole Qur'an is subject to that command. In books other than the *muṣḥaf*, it is only unlawful to touch the verse itself, whereas it is not unlawful to touch the other text.²

4. Entering a masjid; even if only to pass through it. This is based on the saying of the Prophet ﷺ: "I do not render the masjid lawful for the woman in menstruation and nor for the person in a state of major ritual impurity."³

This ruling applies when there is no excuse, but if passing through the masjid is unavoidable, such as the door of one's house opening into the masjid and he is unable to arrange an alternative residence, then it shall be incumbent upon him to perform dry ablution (*tayammum*) in order to enter the masjid. Moreover, if one experiences a nocturnal emission (wet dream) inside the masjid, it shall be recommended for him to perform *tayammum* to exit the masjid.⁴

5. Circumambulation (*Tawāf*) of the Ka'bah.⁵ The Prophet ﷺ said: "Circumambulation around the House (of Allāh) is like the prayer, except that you may talk in it, so whoever talks in it should not speak but of goodness."⁶

¹ *Qur'an*, Surah al-Waqi'ah (56), verses 77-79.

² *Ḥaḥiyat al-Taḥḥawī 'ala Marāqī'l-Falāḥ*.

³ *Sanan Abi Dawūd*, book of Ṭaharāt, chapter 93.

⁴ *Radd al-Muḥīṭ 'ala'l-Durr al-Mukhtar* (*Ḥaḥiyat Ibn 'Aḥdāḥ*).

⁵ *Marāqī'l-Falāḥ*, Sharḥ *Nūr al-Iḥdāḥ*.

⁶ *Sanan al-Tirmidhi*, book of Ḥajj, chapter 113.

Dry Substitute Ablution

Allāh ﷻ says:

وَأَن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمْ يَمْسَسْهُ الْيَسَاءُ
فَلَمْ يَجِدْ مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ
عَلِيمًا غَفُورًا ﴿٤٣﴾

"And if you are ill or on a journey, or any of you has come from relieving himself, or you have been in (sexual) contact with women and you do not find water, you should then perform dry ablution (*tayammum*) with pure earth; wipe your faces and your hands. Verily, Allāh is Ever-Pardoning Ever-Forgiving." [4:43]¹

The term *tayammum* literally means 'intention'. In the Sharī'ah, it refers to the aim of using pure earth for wiping the face and the hands with, with the intention of making permissible the performance of prayer, etc.² This is amongst the special characteristics of this Ummah, as it was not legally prescribed for previous nations. The performance of *tayammum* is permissible with anything pure from the genus of the earth, such as dust, stones, sand and plaster, etc.³

Types of *tayammum*

There are three types of *tayammum*,⁴ and they are:

¹ Qur'ān, Surah al-Nisā' (4), verse 43.

² *Fiqh al-Sunnah*.

³ *Hachyul al-Tahāwī 'ala Marāqī' al-Falaḥ*.

⁴ *Kitāb al-Fiqh 'ala Madhāhib al-Arba'ah*.

1. **Obligatory (*Fard*):**
Tayammum is obligatory for all that ablution and ritual bath are obligatory, such as prayer, touching the *mushaf*, etc.
2. **Incumbent (*Wājib*):**
Tayammum is incumbent for everything that ablution is incumbent, such as to perform the circumambulation of the Ka'bah.
3. **Desirable (*Mustahabb*):**
Tayammum is desirable for everything that ablution is desirable, such as if one wishes to offer supererogatory prayers and he does not find anything with which he may perform ablution, then it shall be valid for him to perform *tayammum* and pray.

The supererogatory prayer is something recommended, and so *tayammum* is recommended for it, i.e. one receives the reward of a recommended action. Since the prayer would not have been valid without *tayammum*, it makes *tayammum* a condition for the soundness of the prayer, being itself something recommended. Hence, if one omits *tayammum*, and thereby, he omits the supererogatory prayer which he had intended to perform, he will not be held accountable.

Factors permitting *tayammum*

Tayammum is permissible for a ritually impure person of the minor (*muḥḍib*) or major (*junnub*) degree, in residence or in travel, when any of the following factors exists:

1. If one is at a distance of one mile¹ from water, whether

¹ There are two types of mile in the English language: (a) a terrestrial mile measuring 1760 yards or 3280 feet (1609 metres or 1.61 kilometres); and (b) a nautical mile, measuring 2025 metres or 6695 feet (1852 metres or 1.85 kilometres). In the Sharī'ah, one mile is 4,000 *dhirā'*; 1 *dhirā'* being 24 *isba'* [cf. *Durr al-Mubtār Sharḥ Tanwīr al-Aḥqār*]. 24 *isba'* equal approximately 15 feet, hence, one *dhirā'* also equals 15 feet. Therefore, one mile in the Sharī'ah is equivalent to 6000 feet, and this is almost the same as the English nautical mile (6075 feet or 1.85 km) and it is longer than the common terrestrial mile which is used in the land. [M. I. H. Pirzādā]

outside the city or inside of it, and whether a traveller or a resident.¹

Note: It is preferable to delay the performance of *layatmum* for that person who hopes to find water, with the inclination of belief, prior to the lapsing of the recommended time for prayer.²

2. When one suffers from an illness and fears its aggravation or delay in recovery from it by virtue of using water, irrespective of whether that apprehension is from past experience or by the advice of a skilled Muslim medical expert.³
3. When the water is extremely cold and there is nothing to warm it up by, and he is inclined to believe that he may encounter harm if he uses it.⁴
4. If the water is nearby but he fears for his life or for his belongings, or between him and the water there is an enemy whom he fears, be that enemy a human or otherwise, or he is unable to extract the water due to the absence of the water-extracting apparatus, such as a rope and bucket. The presence of water in circumstances as such is akin to its absence.⁵
5. When one requires the water immediately or later for his own drinking or for the drinking of others, or he requires it for making dough or cooking, he should perform *layatmum* and save whatever water he has.⁶
6. When one is able to use water, but he fears losing the funeral prayer or the 'Eid prayer, he should perform *layatmum* and pray, because they can be lost without leaving a substitute. The fear of losing the Friday prayer is not a valid excuse as

¹ Al-Fatawā al-'Ilmiyyah (al-Fatawā al-Hindiyah).

² Nūr al-Iqāb.

³ Radd al-Muhir 'ala 'Durr al-Mukhtar (Hafsiyah Ibn 'Abidin).

⁴ Marāqī 'l-Falāḥ Sharḥ Nūr al-Iqāb.

⁵ Marāqī 'l-Falāḥ Sharḥ Nūr al-Iqāb.

⁶ Marāqī 'l-Falāḥ Sharḥ Nūr al-Iqāb.

that can be lost whilst leaving a substitute, which is the *zuhr* prayer, and likewise is the case with the five obliged prayers; they may be lost whilst leaving a substitute which is made up by way of *qada'*.¹

Obligations of *layatmum*

The following are the three obligations of *layatmum*:²

1. Making the intention. For the intention of *layatmum*, it is conditional for one to intend the acquiring of purity, or to allow the permissibility of prayer, or any form of objective worship which is invalid without purity, such as prayer or the prostration of recitation (*sajdat al-tilāwah*).³
 - If anyone performs *layatmum* with any of the following intentions, prayer will not be valid with that *layatmum*:
 - a. If one intends to perform the *layatmum* only and without bearing the purity in mind and nor any of the aforementioned intentions.
 - b. If one intends to perform a non-objective form of worship, such as the call to prayer (*adhān*) and the call to the commencement of congregational prayer (*iqāmah*); both of these are non-objective forms of worship within themselves, as the purpose behind them is announcement.
 - c. If one intends to perform an objective form of worship that is valid without purity, such as the recitation of the Qur'ān when one is minor ritually impure. The recitation is, within itself, an objective worship, but it is permitted for the one who is minor ritually impure without purity.

¹ Marāqī 'l-Falāḥ Sharḥ Nūr al-Iqāb.

² Bahā'ih Sharḥ al-Nūr al-Iqāb.

³ Nūr al-Iqāb.

2. Wiping the face in such a manner that nothing is left out from it.
3. Wiping both the hands up to and including the elbows covering everything.

Sunnahs of *ṭayammum*

There are seven sunnahs of *ṭayammum*:¹

1. Pronouncing the *ṭayammum* at the beginning. This is an emphatic sunnah.²
2. Observing the sequence as has been mentioned in the Qur'ān. This is an emphatic sunnah.³
3. Continuity of wiping the latter part following the former, in such that if water had been used, the former part would not become dry. This is a non-emphatic sunnah.⁴
4. Striking the earth with the palms of one's hands. This is an emphatic sunnah.⁵
5. Spreading the fingers whilst striking. This is a non-emphatic sunnah.⁶
6. Moving the hands forwards and backwards after placing them in the dust. This is a non-emphatic sunnah.⁷
7. Shaking the hands, or blowing on them, enough so that the dust comes off the hands, as a caution from it staining the face. This is an emphatic sunnah.⁸

¹ *Al-Durr al-Mukhtar Sharḥ Tammir al-Aḥqār*.

² M.I.H. Pirzada.

³ M.I.H. Pirzada.

⁴ M.I.H. Pirzada.

⁵ M.I.H. Pirzada.

⁶ M.I.H. Pirzada.

⁷ M.I.H. Pirzada.

⁸ M.I.H. Pirzada.

That which is permissible with *ṭayammum*

Ṭayammum is a substitute for ablution and the ritual bath in the absence of water. Therefore, whatever is permissible with them, shall also be permissible with it, from the performance of the prayer to touching the *muṣḥaf*, etc. It is permitted for one to perform with only one *ṭayammum* whatever of the obligatory and supererogatory prayers he wishes.¹

Performance of *ṭayammum*

Imām Abū Yūsuf asked Imām Abū Ḥanīfah regarding the manner of performing *ṭayammum*, and he replied: "*Ṭayammum* consists of two strikes; one strike is for the face and the other strike is for the two hands up to and including the elbows." Imām Abū Yūsuf then asked: "How is that done?" Imām Abū Ḥanīfah struck his hands on pure earth and he moved them forwards and backwards. He then raised them both, shook them and then wiped them on his face. Thereafter, he returned his palms to the pure earth a second time and he again moved them forwards and backwards. He then raised them both, shook them and then wiped them on the outer and inner parts of his forearms up to the elbows."²

Some scholars of the Ḥanafī School have said that one ought to wipe the inner parts of the four fingers of his left hand over the outer part of the right arm, beginning from the tips of the fingers to the elbow. He should then wipe the palm of his left hand, leaving out the fingers, over the inner part of his right arm, beginning from the elbow to the wrist. Then, he should pass the inner part of his left thumb over the outer part of his right thumb. Thereafter, he should repeat likewise with the left arm.

This manner is the most cautious as it ensures the avoidance of using used earth as much as possible.³

¹ *Fiqh al-Sunnah*.

² *Radd al-Mukhtar 'ala Ṭ-Durr al-Mukhtar* (Ḥabībī Ibn 'Abidin).

³ *Radd al-Mukhtar 'ala Ṭ-Durr al-Mukhtar* (Ḥabībī Ibn 'Abidin).

Nullifiers of *Istammam*

Everything that nullifies ablution also nullifies *Istammam*. This is because *Istammam* is a substitute for ablution, that which nullifies the original also nullifies its substitute. Moreover, the cessation of the qualifying excuse also nullifies *Istammam*, like the discovery of water after it being lost, or the ability to use it after such incapacity.¹



Chapter 2, Section 10
Al-Maish 'ala 'l-Khuffayn

Wiping over Leather Socks

A *khuff* is a type of footwear. Whoever wears *khuffs* and he does not wish to remove them, it shall be permitted for him to wipe over them with water in the place of washing the feet in ablution. The wiping over the *khuffs* has been authenticated by the noble sunnah, for Prophet Muhammad ﷺ wiped over the *khuffs*.²

Conditions for wiping over *khuffs*

There are six conditions for wiping over the *khuffs*, and they are:

1. One wears them after washing the feet, and he completes the ablution before becoming ritually impure.³
2. The *khuffs* must be manufactured from leather or from thick material that prevents water from penetrating through it.⁴
3. The *khuffs* must remain on the feet on their own accord, without being tied.⁵

¹ *Mandq' 'Falih Sharh Nair al-Iqab*.

² *Sahih al-Bukhari*, book of *Wudu'*.

³ *Nair al-Iqab*.

⁴ *Nair al-Iqab*.

⁵ *Nair al-Iqab*.

4. The *khuffs* should be such that conceal the feet including the ankles.¹

5. Continuous walking should be possible in them; wearing and wiping is not permitted over *khuffs* of glass, wood or iron.²

6. The *khuff* should be free from any hole, the size equivalent to three of the smallest toes.³

Note: It is permitted to wipe over socks if they are made from leather (when their upper as well as lower parts are of leather), or if they are leather-soled (when their lower parts are of leather, like shoes). It is also permitted to wipe over the socks if they meet three conditions:

- i. They must be thick enough to prevent water from penetrating.
- ii. They must remain on the feet on their own accord, without being tied, and
- iii. They must not be so transparent that the foot can be seen through them.

Period of wiping over *khuffs*

The resident (*muqim*) may wipe over the *khuffs* for a maximum period of one day and one night,⁴ whereas the traveller (*musafir*) may wipe over the *khuffs* for three days including their nights.⁵

The commencement of that period occurs from the time of the occurrence of the ritual impurity after wearing them. For example, if one makes ablution and then puts on the *khuffs* at *zahr* time, and he continues to be in the state of ablution until *'isha'* time, when he nullifies the *wudu'*, the period of wiping will be reckoned from the time of the nullification, i.e. *'isha'*.⁶

¹ *Al-Durr al-Mukhtar Sharh Tawmir al-Ahwal*.

² *Nair al-Iqab*.

³ *Nair al-Iqab*.

⁴ 24 hours.

⁵ 72 hours.

If the resident is wiping over the *khuffs*, and then he takes up travel prior to the completion of his period, he may complete the period of the traveller. If the traveller takes up residence after he had been wiping for a period of one day and one night, he must remove his *khuffs*. This is because the period of travel does not remain valid without travel. If, however, he had been wiping for less than one day and one night, he may complete the period of one day and one night, as that is the period of wiping for the resident.¹

Method of wiping over *khuffs*

One should wet the fingers with water and place the fingers of his right hand at the front tip of the *khuff* of his right foot. He should place the fingers of his left hand at the front tip of the *khuff* of his left foot. He should then pass all the fingers over both *khuffs* towards the shins, just above the ankles.² In doing so, he should spread his fingers out slightly, so that the wiping is made in lines.³

Note: The wiping is only to be done over the upper sides of the *khuffs*, according to the prophetic narration reported by 'Alī [ra], who said: "If religion was based on personal judgement, the lower side of the *khuff* would be more preferable (to be wiped) than its upper, but I saw Allāh's Messenger ﷺ wiping over the upper sides of his *khuffs* and not their lower sides."⁴

Nullifiers of the wiping over *khuffs*

There are four factors that nullify wiping over *khuffs*,⁵ and they are:

1. Everything that nullifies ablution also nullifies the wiping over *khuffs*.
2. The removal of both *khuffs*, or either one of them, even

¹ *Maraqīʿ-Fatāh Sharh Nūr al-Idāh.*

² *Radd al-Mukhtar ala ʿUmm al-Mukhtar (Hidayat al-Muʾmin).*

³ *Al-Durr al-Mubīn Sharh Tanwīr al-Aḥār.*

⁴ *Kutub al-Mabḥūṭ, chapter of al-Mabḥūṭ ala ʿUmm al-Khuffayn.*

⁵ *Nūr al-Idāh.*

partially by the exposure of the major part of the foot from the shin end.

3. The water coming into contact with the major portion of any one foot inside the *khuff*.

4. The expiration of the period of wiping.

Note: The occurrence of the last three nullifying factors (i.e. removal of the *khuff*, the major portion of the foot becoming wet and the expiration of the period of wiping) only requires the washing of both feet; the repetition of the entire ablution shall not be binding if one was still in the state of ablution.¹

Wiping on splints and bandages

A splint is something that is placed over a fractured limb in order to correct it and in order to set its bone, such as wooden sticks and plaster. A bandage is a ligature, such as a handkerchief, etc. with which a wound is bound.

Whoever is afflicted with a wound or a fracture, and he is unable to wash that limb or wipe over it, it shall be incumbent to wipe over the major portion of that splint or bandage once. The wearing or tying of the splint in a state of purity is not a condition. The wiping over the splint, etc. is similar to washing, and so it is not limited to a time period; one may constantly wipe over it during ablution and ritual bath so long as the legal excuse remains.² Wiping over the splint or bandage is not rendered invalid by the falling off of the splint or bandage prior to recovery because the legal excuse still stands; but if it fell off after recovery, it shall invalidate the wiping due to the lapse of the legal excuse.³

If one suffers from ophthalmia (inflammation of the eye) and has been instructed not to wash the eyes, or one's nail has broken and

¹ *Maraqīʿ-Fatāh Sharh Nūr al-Idāh.*

² *Maraqīʿ-Fatāh Sharh Nūr al-Idāh.*

³ *Al-Hidayah Sharh Bidāyah al-Mubīn.*

medicine or mastic has been applied to it, the removal of which would cause harm, it shall be permitted for such an individual to wipe over them; but if the wiping is also harmful, then this can be left out too.

Chapter 2, Section 11
Al-Hayd wa'l-Nifas

Menstruation and Postnatal Bleeding

The term *hayd* literally means 'to flow'. In the Shari'ah, it refers to the blood that exits from the womb of a woman, without childbirth and nor ailment being its cause, after her attaining maturity and prior to her reaching the age of menopause; this is fifty-five years according to the qualified legal opinion (*fatwa*).

The minimum period of menstruation is three days and nights;¹ whatever is less than that is not menstruation but chronic menstrual bleeding (*istihādah*). The maximum period is ten days; whatever exceeds beyond that is not menstruation but also *istihādah*. If the bleeding exceeds beyond ten days, and the woman is one who has a regular cycle of menstruation and purity, she should resort to the days of her regular menstrual cycle, and whatever is in excess of that shall be *istihādah*. If, however, she does not have a regular cycle, then her period of menstruation shall be ten days.

Whatever the woman sees of redness, yellowness and darkness of discharge, during the days of menstruation, that is menses, and that continues until she sees proper whiteness.² The minimum duration of purity between two menstrual periods is fifteen days and there is no limit to its maximum.³

¹ 72 hours.

² *Mukhtasar al-Qudari*.

³ *Kanz al-Daqa'iq*.

The term *nifas* literally refers to the blood that exits following childbirth.¹ There is no limit to the minimum period of postnatal bleeding, but its maximum period is of forty days; whatever exceeds beyond that is *istihādah*. If the bleeding extends beyond the forty days, and this particular woman has given birth before and she has a regular cycle in postnatal bleeding, she should resort to the days of her regular cycle. If she does not have a regular cycle, then her postnatal bleeding shall be of forty days.

Actions unlawful for the woman during menstruation and post-natal bleeding

All actions that are unlawful for the one who is major ritually impure (*junub*) are also unlawful for the woman experiencing menstruation or post-natal bleeding (i.e. prayer, recitation of the Qur'an, touching the *masbūf*, entering the masjid and circumambulation of the Ka'bah). This is because Prophet Muhammad ﷺ said to Sayyidah 'Ā'ishah رضي الله عنها: "It is something that Allāh has decreed for the daughters of Ādam. So do as someone on *hayj* does, but do not circumambulate the House (of Allāh) until you have become pure."²

Each of these three (the menstruating woman (*ḥā'id*), the woman experiencing post-natal bleeding and the major ritually impure person) are referred to as *muḥḍith ḥadaith akhar* (one who is in a state of major ritual impurity). In addition to the aforementioned, two further actions are unlawful for the menstruating woman and the woman experiencing post-natal bleeding, and they are fasting and sexual intercourse:

1. Fasting; and this is to be made up by way of *qada'* in the period of purity afterwards, but the missed prayer need not be made up, according to the saying of the Prophet ﷺ: "Is it not the case that when a woman is menstruating, she is not to offer the prayer and nor is she to fast?"³

¹ *Mukhtasar al-Qudari*.

² *Sahih al-Bukhari*, book of *Hayd*, chapter 7.

³ *Sahih al-Bukhari*, book of *Hayd*, chapter 6.

It has been narrated from Sayyidah 'Ā'ishah [ra] that she said: "During the time of Allāh's Messenger ﷺ, when we would become pure after menstruating, he would command us to make up the fasts by way of *qadā'*, but he would not command us to make up the prayers by way of *qadā'*".¹

2. Sexual Intercourse; for Allāh ﷻ has stated:

فَاَعْرِضُوا لِّلنِّسَاءِ فِي الْوُضْءِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

"So keep apart from women during menstruation, and do not approach them until they have become pure." [2:222]²



Chapter 2, Section 12

Istihādah

Chronic Menstrual Bleeding

The term *istihādah* refers to the flowing of blood for a period of less than three days or for more than ten days in menstruation, or for more than forty days in post-natal bleeding.

Istihādah does not prevent anything of that which menstruation and post-natal bleeding prevent, such as the recitation of the Qur'ān, entering a masjid, and sexual intercourse, etc.

The woman experiencing *istihādah* (*mustahādah*) is amongst those who are legally excused (such as the one who suffers from a gastric or intestinal ailment, the one suffering from urinary incontinence, or the one who suffers from a continuous nosebleed or from a continuously bleeding wound); she performs ablution at the time of

each prayer, and with that ablution she may perform anything she likes from the obligatory and supererogatory prayers, within the stipulated time. When the time elapses, her ablution becomes void and she is required to renew her ablution for the next prayer. This is the case with every legally excused person.

Note: If a girl enters the age of maturity (*bulūgh*) suffering from *istihādah*, her menstrual period shall be counted as ten days from each month, with the rest being *istihādah*.³

It has been reported from Sayyidah 'Ā'ishah [ra] that Fātimah bint Abū Hubaysh [ra] asked Prophet Muhammad ﷺ: "I do not become pure. Shall I abandon the prayer?" The Prophet ﷺ replied: "It is due to a vein and not menstruation. So when (proper) menstruation begins, leave the prayer, and when its estimated period comes to an end, wash the blood from yourself (by taking a ritual bath) and offer the prayer."⁴



¹ *Sunan al-Tirmidhi*, book of *Sawm*, chapter 68.

² *Qur'ān*, *Surat al-Baqarah* (2), verse 222.

³ *Al-Hidāyah Sharh Bid'ayat al-Mubtadi*.

⁴ *Sahih al-Bukhari*, book of *Hayd*, chapter 8.

Timings of Prayers

The awareness of the timings of prayers is crucial due to the fact that the prayer becomes obligatory by the entry of the relevant time. Allāh ﷻ says:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الَّذِينَ آمَنُوا مَوْظُوعًا

"Verily, prayer has been enjoined upon the believers at prescribed times."
[4: 103]¹

Timing of *ṣajr* (dawn) prayer

The timing of the *ṣajr* prayer begins at the rising of the true dawn (*ṣajr ṣādiq*), and it continues until sunrise.

Note: The true dawn is the whiteness that appears in the east, spreading across the horizon. It then expands, spreading itself up towards the sky. As with the false dawn (*ṣajr kādhīb*) which appears prior to the true dawn, it is not taken into account; it is that light which does not spread but emits itself as a long thin beam towards the sky, like the tail of a wolf, after which comes darkness.

Recommended Time: It is desirable to delay the *ṣajr* prayer to the brightening of the dawn, and that is the appearance of light so

¹ *Qur'ān*, Sūrat al-Nisā' (4), verse 103.

much that time yet remains until sunrise in which one may perform another prayer with fresh ablution,¹ and this is according to the saying of Prophet Muhammad ﷺ: "Brighten the *ṣaḥr* prayer, as that is the greatest for reward."²

Timing of *ṣubḥ* (noon) prayer

The timing of the *ṣubḥ* prayer begins at the declining of the sun from its meridian (*ẓawāl al-shams*) in the centre of the sky, which is unanimously agreed upon. This extends until the shadow of all objects becomes double their length or once their length minus the shade at noon (*qill al-ṣirwā*); this is the shade of all things at true noon).

Note: There are two narrations from Imām Abū Ḥanīfah regarding the end of the *ṣubḥ* timing:

- a. The timing of *ṣubḥ* extends until just prior to the shade of each object becoming double to it, minus the shade at noon - most of the scholars agree on this.
- b. The timing of *ṣubḥ* extends until the shade of each object becomes the same length as itself, minus the shade at noon - this is also the statement of the *Sāhibayn*.

As a precaution, one should perform the *ṣubḥ* prayer prior to when the shade becomes the same size as its object, and the *ʿaṣr* prayer after it has become double to it, so that one performs within the time agreed by all scholars.³

Recommended Time: The desirable time to offer the *ṣubḥ* prayer is when the day has cooled in the summer, and to hasten it in the winter; except on a cloudy day when it should be delayed.⁴ This is according to the report of Anas ibn Mālik [ra] who said: "When it was hot, Allāh's Messenger ﷺ would cool the prayer (i.e. perform it

¹ *Radd al-Mubhar 'ala 'l-Durr al-Mubhar* (Ḥaṣḥayn ibn 'Abidin).

² *Sunan al-Tirmidhī*, book of *Ṣalāh*, chapter 117.

³ *Maraqīʿ-Ṣalāh Sharḥ Nūr al-Iḥāb*.

⁴ *Nūr al-Iḥāb*.

when the day had cooled), and when it was cool, he would hasten it."⁵

Timing of *ʿaṣr* (mid-afternoon) prayer

The timing of the *ʿaṣr* prayer enters when the timing of the *ṣubḥ* prayer expires, according to the disparity of both opinions. It extends until sunset, according to the saying of the Prophet ﷺ: "If any of you manages (even) one prostration of the *ʿaṣr* prayer prior to the sun setting, he should complete his prayer."⁶

Recommended Time: It is desirable to delay the *ʿaṣr* prayer so long as the sun does not change colour, and to hasten it on a cloudy day,⁷ according to the saying of the Prophet ﷺ: "Offer the prayer early on a cloudy day, as he who loses the *ʿaṣr* prayer, his deeds have been ruined."⁸

Timing of *maghrib* (sunset) prayer

The initial timing of the *maghrib* prayer is when the sun has set, and the expiration of its timing occurs when the twilight (*shaʿiʿa*) has gone. This is agreed upon, but the scholars differ with regards to the definition of the twilight. The *Sāhibayn* state that it is the redness, whereas Imām Abū Ḥanīfah states that it is the whiteness that is seen on the horizon after the redness.⁹

Recommended Time: It is desirable to hasten the *maghrib* prayer except on a cloudy day in apprehension of its occurrence prior to sunset.¹⁰ The Prophet ﷺ said: "My Ummah will maintain itself upon true nature so long as it performs the *maghrib* prayer prior to the appearance of the stars."¹¹

⁵ *Sunan al-Nasāʾī*, book of *Maraqīʿ*, chapter 4.

⁶ *Ṣaḥīḥ al-Bukhārī*, book of *Maraqīʿ al-Ṣalāh*, chapter 17.

⁷ *Nūr al-Iḥāb*.

⁸ *Sunan Ibn Majah*, book of *Ṣalāh*, chapter 9.

⁹ *Mabḥūṣ al-Qadiri*.

¹⁰ *Maraqīʿ-Ṣalāh Sharḥ Nūr al-Iḥāb*.

¹¹ *Musnad Ahmad ibn Ḥanbal*, volume 3, page 449.

Timing of 'ishā' (nightfall) prayer

The initial timing of the 'ishā' prayer begins when the twilight has disappeared, according to the two opinions, and the expiration of its timing occurs when the true dawn rises.¹ The initial timing of the *witr* prayer is after the performance of the 'ishā' prayer, whereas the expiration of its timing also occurs when the true dawn rises,² based upon the saying of the Prophet ﷺ: "Surely, Allāh has helped you with a prayer that is more excellent for you than (precious) red camels; it is the *witr* prayer. Allāh has prescribed it for you between the 'ishā' prayer until the rising of the dawn."³

Recommended Time: It is recommended to delay the 'ishā' prayer until one-third of the night (has passed),⁴ according to the saying of the Prophet ﷺ: "If I did not apprehend difficulty for my Ummah, I would have enjoined them to postpone the 'ishā' prayer until (past) one-third of the night, or until midnight."⁵ Deferral to midnight is permitted but beyond that is severely repugnant.⁶

All this is for the winter. As for the summer, it is recommended to hasten the 'ishā' prayer due to the shortness of the nights. It is also recommended to hasten it at a time of cloudiness as any delay may result in a minimising congregation due to the fear of rain.⁷

It is recommended to delay the *witr* prayer to the last portion of the night for that individual who is devoted to offer the prayer at night. The Prophet ﷺ said: "Whoever fears that he will not rise in the last portion of the night should perform the *witr* prayer in its first portion, but whoever is eager in rising in its last portion should perform the *witr* prayer in the last portion of the night because the prayer in the last portion of the night is witnessed (i.e. it is attended by the angels of mercy), and that is more excellent."⁸

¹ *Al-Jawharat al-Nayyirah ala Muhiyasat al-Qudari*.

² *Al-Jawharat al-Nayyirah ala Muhiyasat al-Qudari*.

³ *Sunan al-Tirmidhi*, book of *Witr*, chapter 332.

⁴ *Nar al-Iddah*.

⁵ *Sunan al-Tirmidhi*, book of *Salah*, chapter 124.

⁶ *Marāqī 'l-Falah Sharh Nār al-Iddah*.

⁷ *Al-Jawharat al-Nayyirah ala Muhiyasat al-Qudari*.

⁸ *Sahih Muslim*, book of *Salat al-Musajirin*, chapter 21.

Combining two prayers

It is not permissible to combine two prayers within one timing, neither during travel and nor during residence, for any reason whatsoever, except in only two circumstances:

- a. It is permitted to combine the prayers of *zuhr* and 'asr for the one performing *hajj* in 'Arafah within the *zuhr* timing, by way of advanced combining.
- b. It is permitted to combine the prayers of *maghrib* and 'ishā' for the one performing *hajj* in Muzdalifah within the timing of 'ishā', by way of delayed combining.¹

This is due to the statement of Allāh ﷻ:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٢٠٦﴾

"Verily, prayer has been enjoined upon the believers at prescribed times."

[4: 103]²

This is also due to the saying of 'Abdullāh ibn Mas'ūd [ra] who said: "Allāh's Messenger ﷺ would offer the prayer at its time except when at the Jam' (i.e. Muzdalifah) and 'Arafāt."³

As for the combining of two prayers (i.e. of *zuhr* and 'asr, and of *maghrib* and 'ishā) within their respective timings, it is possible in such that one delays the first prayer towards its end timing and performs the next prayer within its initial timing – this is permitted,⁴ and this is the interpretation of those prophetic traditions (*ahādith*) in which the combining of two prayers has been reported.⁵

¹ *Kitāb al-Mabshūl*, chapter of *Mawāqit al-Salah*.

² *Qur'ān*, *Surat al-Nisā'* (4), verse 103.

³ *Sunan al-Nasā'i*, book of *Mawāqit al-Hajj*, chapter 201.

⁴ *Kitāb al-Mabshūl*, chapter of *Mawāqit al-Salah*.

⁵ *M.I.H. Pitzada*.

Detested timings for prayer

There are three timings during which no prayer is permitted, be that prayer obligatory, incumbent, sunnah, supererogatory, and whether it is in due time (*adā*) or making up for a missed prayer (*qadā*).¹ They are:

- i. During the rising of the sun until it has fully risen,
- ii. When it is at its meridian until it begins to decline, and
- iii. When it turns yellow until it sets.

This is according to the statement of 'Uqbah ibn 'Āmir al-Juhani [*ra*] who said: "There are three timings in which Allāh's Messenger ﷺ would forbid us from offering prayer or from burying our dead (This is a metaphorical reference to the funeral prayer due to the fact that burial during these times is permitted, which is unanimously agreed upon.²) (1) when the sun is rising until it has (completely) risen, (2) when it stands at its peak (at midday) until it begins to decline, and (3) when it begins to set until it has (completely) set."³

Note: During these timings, the jurists (*fuqahā*) have rendered exceptional the 'aṣr prayer of that day, the funeral prayer – in whichever of these timings it may be present, and the prostration of recitation – if its relevant verse is recited within these timings.⁴ However, postponement of the prostration of recitation is not only permitted, but more excellent, as that is not immediately incumbent,⁵ whereas a delay of the funeral prayer is detested.⁶

During these (detested) times, to convey blessings upon the Prophet ﷺ is superior to reciting the Qur'ān, because the recitation of the Qur'ān is an integral part of the prayer, and so it is better to avoid anything that is an integral part of it.⁷

¹ *Bahār-e-Sharī'at*.

² *Kitāb al-Mabṣūṭ*.

³ *Sahih Muslim*, book of *Ṣalāt al-Muḥḍirīn*, *ḥadīth* 293.

⁴ *Bahār-e-Sharī'at*.

⁵ M.L.H. Pirzada.

⁶ *Al-Fatāwā al-Hamgiriyyah (al-Fatāwā al-Hindīyyah)*.

⁷ *Al-Durr al-Mukhtār Sharḥ Tanwīr al-Aḥqār*.

In two other timings, it is detested to offer supererogatory prayers: after the dawn of *ṣajr* until the sun has completely risen, and after the 'aṣr prayer until the sun has completely set,¹ because the Prophet ﷺ prohibited prayer after *ṣajr* until the sun had (completely) risen and after 'aṣr until the sun had (completely) set.²

¹ *Manāqib-e-Falāḥ Sharḥ Nūr al-Idārah*.

² *Sunan al-Tirmidhī*, book of *Ṣalāh*, chapter 134.

CHAPTER FOUR
Adhān

Call to Prayer

Allāh ﷻ says:

وَأَذِّنَا لِلنَّاسِ إِلَى الصَّلَاةِ الْحَمْدُ مَا هُزُوا وَلَعِبْنَا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

"And when you made the call to prayer (adhān), they took it as a mockery and amusement; that is because they are a people who do not understand."
[5:58]¹

It is reported by Malik ibn al-Huwayrith [ra] that Prophet Muhammad ﷺ said: "Whenever the prayer (time) comes, one of you should make the call to prayer for yourselves, and the eldest amongst you should lead."²

Definition of *adhān*

Literally, *adhān* means 'to make an announcement', based upon the statement of Allāh ﷻ:

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

"And an announcement from Allāh and His Messenger to the people on the Day of the Great hajj (Pilgrimage)." [9:3]³

¹ *Qur'ān*, Sūrat al-Mā'idah (5), verse 98.

² *Sahih al-Bukhārī*, book of *Adhān*, chapter 17.

³ *Qur'ān*, Sūrat al-Tawbah (9), verse 3.

Allāh ﷻ also says:

وَأَنذِرْ فِي النَّاسِ يَا نَذِيرٌ
كُلِّ فَتْحٍ غَيْبٍ ٥

"And announce to mankind the *hajj* (pilgrimage); they will come to you on foot and on every lean camel, coming from every deep and distant (wide) mountain valley." [22:27]¹

The word *adhān* is an infinitive noun (*im masdar*), similar to the words *salām* and *kālm*. In Islamic legal terminology, it refers to 'the announcement, with specified words, of the arrival of the time for prayer'. *Adhān* was initiated in the first year following migration (*hijrah*), and it is a characteristic of this Ummah as it was not prescribed for previous nations.

Virtue of *adhān*

Many *ahādith* have been reported regarding the virtue of *adhān* and the *mu'adhḥin* (*adhān*-caller). Some of them are as follows:

1. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "If the people knew as to what (of reward and blessings) was in the announcement (i.e. the *adhān*) and in the first row (of congregation), then they would not find it except to cast lots for it, and they would surely cast lots..."²

2. It is reported by al-Barā' ibn al-ʿĀzib [ra] that the Prophet ﷺ said: "Certainly, Allāh and His angels send blessings upon the foremost row and upon the *mu'adhḥin*; he is forgiven according to the extent of his voice and whatever of the dry and moist (creatures) hears him, it confirms him, and for him is reward equal to the one who prays with him."³

¹ *Qur'ān*, Surah al-Hājj (22), verse 27.

² *Saḥīḥ al-Bukhārī*, book of *Adhān*, chapter 9.

³ *Sunan al-Nasā'i*, book of *Adhān*, chapter 14.

3. It is reported by Abū'l-Dardā' [ra] that he heard Allāh's Messenger ﷺ saying: "If there are three people in a village who neither call the *adhān* and nor establish the prayer congregation, then Shayṭān (Satan) overwhelms them. Thus you must be with the congregation, for the wolf devours the lonesome."⁴

4. It is reported by 'Uqbah ibn 'Āmir [ra] that he heard the Prophet ﷺ saying: "Your Lord is delighted with that shepherd herding sheep on a hillside, who calls the *adhān* and prays. Allāh says: "Look at this servant of mine; he calls the *adhān*, establishes the prayer and he is fearful of Me, and hence, I have pardoned him and admitted him into Paradise."⁵

Legal ruling of *adhān*

The *adhān* is an emphatic sunnah upon a communal (*kifāyah*) basis for those of one locality. It is like the incumbent act in its sin for those who omit it. It has been prescribed for the five obligatory prayers, in travel as well as in residence, for the individual as well as for the group, for the prayer in due time (*adā'*) as well as any missed prayer (*qadā'*). Nevertheless, to omit the *adhān* is not detested for the one who prays in his home in a city, because the *adhān* of the locality shall suffice him.

Adhān is not prescribed for the funeral prayer, that of the two 'Eid, the solar and lunar eclipse prayers, the prayer for seeking rain (*istisqā'*), *larāwih* prayers, *witr* prayer, sunnah or supererogatory prayers.⁶

There is no *adhān* due upon women, and nor *iqāmah* (call for the initiation of prayer congregation), for both are sunnah for the prayer held in congregation; whereas congregational prayer for women has been abrogated, and since raising the voice is a sunnah for the *adhān* and women have been prohibited from that.⁷

¹ *Muṣnad Ahmad ibn Hanbal*, volume 5, page 196.

² *Sunan al-Nasā'i*, book of *Adhān*, chapter 26.

³ *Kitāb al-Fiqh 'ala'l-Madhāhib al-Arba'ah*.

⁴ *Kitāb al-Masajid*.

Wording of *adhān*

The *adhān* is composed of fifteen phrases,¹ and they are:

الله أكبر الله أكبر • الله أكبر الله أكبر
 أشهد أن لا إله إلا الله • أشهد أن لا إله إلا الله
 أشهد أن محمدًا رسول الله • أشهد أن محمدًا رسول الله

حَيَّ عَلَى الصَّلَاةِ • حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الْفَلَاحِ • حَيَّ عَلَى الْفَلَاحِ

الله أكبر الله أكبر

لا إله إلا الله

"Allah is the Greatest [said four times]. I testify that there is no god but Allah [said twice]. I testify that Muhammad is the Messenger of Allah [said twice]. Hurry to prayer [said twice]. Hurry to success [said twice]. Allah is the Greatest [said twice]. There is no god but Allah [said once]."

In the morning *adhān* for *fajr* prayer, the following words are added after the statement 'hurry to success':

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

"Prayer is better than sleep [said twice]."

There is no *tariʿ* (modulation) in the two testimonies.³ *Tariʿ* is to lower one's voice when pronouncing the two testimonies, and then to repeat them raising the voice.⁴

¹ *Al-Fatawā al-ʿAlamgiriyyah (al-Fatawā al-Hindīyyah)*.

² *Al-Fatawā al-ʿAlamgiriyyah (al-Fatawā al-Hindīyyah)*.

³ The two testimonies are (a) belief in Allah ﷻ, and (b) belief in Prophet Muhammad ﷺ being the Messenger of Allah ﷻ; both are said respectively in the *adhān*.

⁴ *Maraqiyʿi-Falah Sharh Nūr al-Iḍāḥ*.

The recommended aspects of *adhān*

It is recommended for the *muʿadhdhin*:

1. To be in a state of minor ritual purity (*ṭahārah*). But if he proclaims the *adhān* without *ṭahārah*, it shall be permitted; this is because the recitation of the Qurʾān is superior to *adhān*, and that is permitted even in the state of minor ritual impurity (*ḥadaṭh*).¹
2. To be pious and righteous. This is because the *muʿadhdhin* is a trustee in religion.²
3. To know the sunnahs of *adhān* and the beginning times of prayers. This is to ensure the worship is valid.³
4. To insert the tips of both index fingers into both (respective) ears in order to promote the voice. This is the best method, but if one was to place his hands over his ears, then that is also good.⁴

Additional (non-emphatic) sunnahs in the *adhān*

1. The *muʿadhdhin* stands on an elevated platform and raises his voice during proclamation in order to reach out to the people. Moreover, whoever calls the *adhān* for himself, or for a group of attendees, then it is understandable that the elevated platform would not be sunnah in this case due to the absence of need.⁵ Likewise is the case when a loudspeaker is available.⁶

2. The *muʿadhdhin* calls the *adhān* whilst standing. If he calls it

¹ *Al-Jawharat al-Nayyirah ʿala Mukhtasar al-Qudrī*.

² *Maraqiyʿi-Falah Sharh Nūr al-Iḍāḥ*.

³ *Maraqiyʿi-Falah Sharh Nūr al-Iḍāḥ*.

⁴ *Habiyat al-Tajāwuz ʿala Maraqiyʿi-Falah*.

⁵ *MLH, Pirzada*.

⁶ *Radd al-Muḥkar ʿala ʿI-Durr al-Mukhtar (Ḥabiyat Ibn ʿAbidin)*.

⁷ *MLH, Pirzada*.

whilst sitting, it shall be undesirably acceptable.¹

3. The *mu'adhdhin* turns his face towards the right when saying 'hurry to prayer', and towards the left when saying 'hurry to success'. This is because it is generally a sunnah of the *adhaan* to turn the face. If the objective of the *adhaan* is not met by merely turning the face, then the *mu'adhdhin* turns within his station of *adhaan* (*sa'ama'ab*).²

4. The *mu'adhdhin* calls the *adhaan* slowly because the Prophet ﷺ said to Bilal [ra]: "When you call the *adhaan*, say it slowly, but when you say the *iqāmah*, say it rapidly."³ Moreover, the *mu'adhdhin* makes a gap between any two phrases with a pause; it is undesirable to omit this and recommended to repeat it.⁴

5. The *mu'adhdhin* faces the *qiblah*. To omit this is morally undesirable.⁵

Undesirable (*makrūh*) aspects of *adhaan*

There are five persons whose *adhaan* is detested; if it is called, it must be recalled: the child who does not comprehend, the woman, the insane, the intoxicated, and the major ritually impure (*junnab*).⁶

Miscellaneous issues in *adhaan* and *iqāmah*

1. One should never talk during *adhaan* and *iqāmah*, even if it is a reply to a salutation or the response to one sneezing, etc. If he talks, he must recall it anew, unless the utterance is minor.⁷
2. If he brings forward the phrase coming after, prior to the one

coming before (such as the superseding of 'hurry to success' prior to 'hurry to prayer'), he should repeat the correct prior phrase and not recall the *adhaan* anew.¹

3. One should sit between the *adhaan* and the *iqāmah* to such extent that the regular worshippers may assemble in the masjid, whilst at the same time safeguarding the preferred time for prayer. This is an exception to the *maghrīb* time, for he may remain silent whilst standing to the extent of three short verses. To join the two is *makrūh*, by a consensus of the jurists.²

4. It is better if the *mu'adhdhin* is also the one who says the *iqāmah*. If, however, one calls the *adhaan* and another says the *iqāmah*, there shall be three scenarios to that: if the *mu'adhdhin* is absent, it shall be permissible; if the *mu'adhdhin* is present and does not consent to the *iqāmah* being said by another, it shall be *makrūh*, and if the *mu'adhdhin* consents, it shall not be *makrūh*.³

It is said that because the *adhaan* and the *iqāmah* are both forms of remembrance (*dhikr*), there should be no objection to each being conducted by a different person. It is, however, better for the *mu'adhdhin* to be the one saying the *iqāmah*.⁴

The *iqāmah*

The *iqāmah* is the announcement for the standing of prayer, called with specific words of remembrance. It is almost similar to the *adhaan* except for the following:

Iqāmah is to be called upon on the ground (as opposed to the *adhaan* which is called in an elevated place), the one who calls the *iqāmah* should not place his fingers into his ears as it is called in a lower

¹ *Al-Jamharat al-Nayyirah* 'ala Mukhtasar al-Uyūn.

² *Radd al-Mukhtar* 'ala 'Durr al-Mukhtar' (Hishiyat Ibn 'Abidin).

³ *Sunan al-Tirmidhi*, book of Salah, chapter 29.

⁴ *Al-Durr al-Mukhtar Sharh Tanwir al-Abyar*.

⁵ *Al-Durr al-Mukhtar Sharh Tanwir al-Abyar*.

⁶ *Fatawa Uqad Khan*.

⁷ *Radd al-Mukhtar* 'ala 'Durr al-Mukhtar' (Hishiyat Ibn 'Abidin).

¹ *Radd al-Mukhtar* 'ala 'Durr al-Mukhtar' (Hishiyat Ibn 'Abidin).

² *Al-Durr al-Mukhtar Sharh Tanwir al-Abyar*.

³ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

⁴ *Radd al-Mukhtar* 'ala 'Durr al-Mukhtar' (Hishiyat Ibn 'Abidin).

voice, and one should call the *iqāmah* rapidly but if he says it at a slow pace then he need not repeat it.¹

Wording of *iqāmah*

The *iqāmah* is composed of seventeen phrases, according to the saying of the Prophet ﷺ: "And the *iqāmah* is of seventeen words."² Its wording is like that of the *adhān*, except that after the statement 'hurry to success', the following words are added:

قَدْ قَامَتِ الصَّلَاةُ

"The prayer has begun [said twice]."³

Answering the *adhān*

It is narrated by Abū Sa'īd al-Khudrī [ra] that Allāh's Messenger ﷺ said: "When you hear the call (i.e. *adhān*), then say the same as what the *mu'adhdhin* says."⁴

Answering to the *adhān* is incumbent upon the listeners,⁵ and that is for one to say the same as what the *mu'adhdhin* says, and upon hearing the *mu'adhdhin* say *hayya 'ala'l-salāt* and *hayya 'ala'l-salāt*, to say the following:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"There is no strength and no power except with Allāh."

Moreover, upon hearing the *mu'adhdhin* say *al-yalatu khayran min al-'atam* in the morning *adhān* for *fajr* prayer, to say the following:

¹ *Al-Durr al-Mukhtar* Sharh *Tarwa' al-Ahwal*.

² *Sunan al-Tirmidhī*, book of *Salāt*, chapter 27.

³ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

⁴ *Sahih al-Bukhari*, book of *Adhān*, chapter 7.

⁵ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

صَلَّاتُ زَمَرَتْ

"You have spoken the truth and done good."

The listener should not speak during *adhān*, and if he is reciting the Qur'ān, he should pause, listen to the *adhān* and answer to it.¹ There is no incumbency of answering to the *adhān* upon the menstruating woman and the one experiencing postnatal bleeding, and not upon the one listening to the (Friday) sermon, the one engaged in funeral prayer, someone in a lavatory or the one occupied in acquiring sacred knowledge.² It is preferred to answer to the *iqāmah* likewise, and when the phrase *qad qāmati'l-salāt* is said, the listener should say:

أَقَامَتِ اللَّهُ صَلَاتَنَا

"May Allāh establish it forever."³

Supplication after *adhān*

The interval between the *adhān* and *iqāmah* is the anticipated time for the acceptance of supplications. It is therefore recommended to make supplications in abundance during that space, on account of the sayings of the Prophet ﷺ:

1. Anas ibn Mālik [ra] reports that Allāh's Messenger ﷺ said: "Supplication is not rejected between *adhān* and *iqāmah*."⁴

2. It is reported by 'Abdullāh ibn 'Amr [ra] that a man said: "O Messenger of Allāh! Verily, the *mu'adhdhin* supersedes us by virtue of their *adhān*." Allāh's Messenger ﷺ said to him: "Say as they say, and when you have finished, then ask and you shall be granted."⁵

¹ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

² *Radd al-Mukhtar* 'ala 'l-Durr al-Mukhtar (Hafsiyyat Ibn 'Abidin).

³ *Radd al-Mukhtar* 'ala 'l-Durr al-Mukhtar (Hafsiyyat Ibn 'Abidin).

⁴ *Sunan al-Tirmidhī*, book of *Salāt*, chapter 45.

⁵ *Musnad Ahmad ibn Hanbal*, volume 2, page 172.

3.

It is reported by 'Abdullāh ibn 'Amr [ra] that he heard Allāh's Messenger ﷺ saying: "When you hear the *mu'adhdhin*, say as he says. Thereafter, send blessings upon me, for surely, he who sends blessings upon me once, Allāh shall bless him tenfold. After that, seek the Intermediation (*wasilah*) for me from Allāh, for that is a station in Paradise which shall not be appointed but for one of the servants of Allāh, and I am optimistic that I shall be that one. Thus, whoever seeks the Intermediation from Allāh for me, intercession (*shafa'ah*) will be endorsed for him."

4.

It is reported by Jābir [ra] that the Prophet ﷺ said: "Upon hearing the call (*adhān*), whoever says:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الْقَائِمَةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الرَّسُولَ
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا تَحْتَوِىَ الَّذِي وَعَدْتَهُ

"O Allāh! Lord of this complete invocation and established prayer! Bestow upon Muhammad the Intermediation and Superiority, and grant him the Praiseworthy Station that You have promised him."

...my intercession for him will be endorsed on the Day of Judgement."

Blessings upon the Prophet ﷺ following the *adhān*

To convey blessings upon the Prophet ﷺ following the *adhān* is legally established without any dispute, irrespective of whether that is recited by the *mu'adhdhin* or someone else, for it is narrated by Muslim that the Prophet ﷺ said: "When you hear the *mu'adhdhin*, say the same as what he says, and then send blessings upon me."

The Prophet's statement 'then send blessings upon me', is common; it includes the *mu'adhdhin* as well as others from amongst the

¹ Sahih Muslim, book of Salah, chapter 7.
² Sahih al-Bukhari, book of Adhan, chapter 8.

listeners. Moreover, the *hadith* does not specify the recitation of prayers and blessings to be made inaudibly, and so, if the *mu'adhdhin* raises his voice when conveying the blessings in order to remind the people of this narration and so that they may also convey blessings onto the Prophet ﷺ, then that is good.



¹ Kitab al-Fiqh 'ala 'l-Madhahib al-Arba'ah.

CHAPTER FIVE
Ṣalāḥ

Ṣalāḥ (Prayer)

Definition of *ṣalāḥ* (prayer)

Ṣalāḥ literally means 'supplication', and in the terminology of the expert legal scholars (*fuqahā*) it is 'the combination of words and actions that commence with the *takbīr* (exaltation)¹ for Allāh ﷻ and conclude with the *salām* (salutation)² with specific conditions'.

Wisdom of *ṣalāḥ*

Of the reasoning for the legislation of prayer, one is that it cleanses the ego and purifies it; it enables the servant to communicate with Allāh ﷻ within this world, and gain proximity to Him in the Hereafter.

It also prevents its performer from approaching evil and indecency, for Allāh ﷻ says:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"And establish the prayer; verily, the prayer restrains from evil and indecency." [29:45]

¹ *Allahu Akbar* (Allāh is the Greatest).

² *Al-salām alaykum wa rahmatu Llāh* (Peace be upon you and the mercy of Allāh).
³ *Qur'ān*, *Surat al-'Ankabut* (29), verse 45.

Virtues of *ṣalāh*

There are numerous virtues of prayer that identify the prominence of its status. Amongst them are those that have been mentioned in the following prophetic traditions:

1. It is reported by Jābir ibn 'Abdillāh [ra] who said that Allāh's Messenger ﷺ stated: "The key to Paradise is prayer, and the key to prayer is purity."¹
2. It is reported by Abū Hurayrah [ra] that he heard Allāh's Messenger ﷺ saying: "What do you think, if there was a stream at the door of any of you, wherein he bathes five times every day, what would you say regarding that? Would there remain any dirt on him?" The Companions replied: "There would not remain any dirt on him." Prophet Muḥammad ᷺ then said: "That is the example of the five (daily) prayers, by which Allāh wipes away sins."²
3. It is reported by Abū Dharr [ra] that the Prophet ﷺ once went outside in the winter when leaves were falling (from trees). He took a branch from a tree, and the leaves (thereof) began to shed. Hence, the Prophet ﷺ said: "O Abū Dharr! He replied: "At your service, O Messenger of Allāh." The Prophet ﷺ then said: "Verily, when the Muslim servant offers the prayer seeking the pleasure of Allāh, his sins shed from him just like these leaves are falling from this tree."³
4. It is reported by Anas ibn Mālīk [ra] who stated that fifty prayers were prescribed to the Prophet ﷺ on the Night of the Ascension. Then they were reduced until there remained five. Thereafter, it was announced: "O Muḥammad! There shall be no alteration in the word with Us, and so for these five for you there shall be (the reward of) fifty."⁴

¹ *Musnad Ahmad ibn Hanbal*, volume 3, page 340.
² *Sahih al-Bukhārī*, book of *Manaqil al-Ṣalāh*, chapter 6.
³ *Musnad Ahmad ibn Hanbal*, volume 3, page 179.
⁴ *Sunan al-Tirmidhī*, book of *Ṣalāh*, chapter 19.

5. It is reported by Mu'adh ibn Jabal [ra] who stated that Allāh's Messenger ﷺ said: "The fountainhead of all affairs is Islam, its pillar is the prayer and its zenith is *jihad*."

Legal ruling of *ṣalāh*

The prayer is a personal obligation (*fard 'ayn*) upon every sane, mature Muslim, for Allāh ﷻ says:

وَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الَّذِينَ آمَنُوا مَوْثِقًا ۖ

"And establish the prayer. Verily, prayer has been enjoined upon the believers at prescribed times." [4: 103]

Note: Although the prayer is not obligatory upon minor children, they should, however, be encouraged to perform it when they reach the age of seven years (be they male or female), for the Prophet ﷺ said: "Order the minor to offer the prayer when he reaches seven years of age, and when he reaches ten years of age he should be reprimanded for (not offering) it."¹

Legal ruling on missing prayer

Informing us regarding the people of Hell, Allāh ﷻ says:

مَا عَايَاكُمْ فِي سَفَرٍ ۖ فَأَلَّا تَمَ تَكُ مِنَ الْفَاسِقِينَ ۝

*"(When they are asked:) 'What has caused You to enter Hell?' They will say: 'We were not of those who prayed.'" [4: 42-43]*²

The omission of prayer is a sin, and to deny the prayer being obligatory is disbelief (*kufr*), leading one out of the folds of Islam.

¹ *Sunan al-Tirmidhī*, book of *Imān*, chapter 8.
² *Qur'ān*, Surah al-Nisā' (4), verse 103.
³ *Sunan Abi Dawūd*, book of *Ṣalāh*, chapter 26.
⁴ *Qur'ān*, Surah al-Muddaththir (74), verses 42-43.

That is because prayer is doctrinally obligatory. The one who misses it without valid excuse is morally corrupt.

The saying of the Prophet ﷺ should suffice as a warning for the one who misses prayers: "Verily, what lies between a person and between polytheism (*shirk*) and disbelief (*kuf*) is the omission of prayer."

Types of *ṣalāh*

There are four types of prayer, and they are:

1. **Obligatory (*Fard*):**
Like the five obligatory prayers of the day.
2. **Incumbent (*Wājib*):**
Like the *witr* and the two *ʿEid* prayers.
3. **Sunnah:**
Like the four units prior to the obligatory *ṣubr* prayer are an emphatic sunnah, and the four units prior to the obligatory *ʿaṣr* prayer are a non-emphatic sunnah.
4. **Recommended (*Mustaḥabb*):**
Like the two units of entering the masjid (*ṭahiyat al-masjid*), the two units after making ablution and the night prayer (*ṣalāt al-layl*), etc.

It is reported by Abū Hurayrah [ra] that the Prophet ﷺ said to Bilāl [ra] at *ṣubr* prayer: "O Bilāl! Tell me regarding the most hoped for practise you have done since entering Islam, for I heard the footsteps of your sandals in front of me in Paradise." He replied: "I have not done any action more hoped for with me except that at any time of the night or day, I never purified myself except that I prayed in that state of purity as much as was written for me to pray."¹

¹ *Ṣaḥīḥ al-Bukhārī*, book of *Ṣalāt*, chapter 35.
² *Ṣaḥīḥ al-Bukhārī*, book of *Tahajjud*.

Number of obligatory prayers

The prayer was prescribed on the Night of Ascension (*miʿrāj*), the 27th of Rajab prior to the Migration (*hijrah*). The obligation is five prayers that must be offered at the recognised times, based upon the saying of the Prophet ﷺ: "Allāh ﷻ says: "Verily, I have enjoined upon your Ummah five prayers and I have made a promise with myself that whoever preserves them within their timings, I shall admit him into Paradise, but he who does not preserve them, then there is no promise for him with Me."¹

Number of units in one day and night

1. **Obligatory Units (*Fard*):**
These are seventeen units: 2 in *ṣubr*, 4 in *ṣubr*, 4 in *ʿaṣr*, 3 in *maghrib* and 4 in *ʿishāʾ*.
2. **Incumbent Units (*Wājib*):**
The *witr* prayer is incumbent, and it is composed of three units with one salutation.² Ibn ʿAbbās [ra] said: "The Prophet ﷺ would offer *witr* of three units. In the first, he would recite *ṣabbiḥiṣma Rabbika l-ʿaḏā*; in the second, he would recite *qul yā ayyuḥa l-kāfirīn*;³ and in the third, he would recite *qul buwā l-layl* *ahād*.⁴"⁵

Note: For the significance and virtue of the *witr* prayer, refer to Chapter 3 (*Timings of Prayers*).

Emphatic *Sunnahs*:

These are twelve units,⁶ based upon the saying of the Prophet ﷺ: "Whoever offers twelve units in a day and night, a house is

¹ *Sunan Abi Dawūd*, book of *Ṣalāh*, chapter 9.

² This is the conventional day, 24 hours.

³ *Nūr al-Idārah*.

⁴ *Qurʾān*, *Sūrat al-Aʿlā* (87).

⁵ *Qurʾān*, *Sūrat al-Kāfirūn* (109).

⁶ *Qurʾān*, *Sūrat al-Ḥikmah* (112).

⁷ *Sunan al-Darimi*, Chapter of *al-Qurʾān fī l-ʿWitr*.

⁸ *Radd al-Muḥīṭ* *alā l-Durr al-Mubīn* (*Ḥaḍḥat* *l-layl* *ʿaḍḍ*).

built for him in Paradise: 4 units prior to *ẓuhr* prayer and 2 units after it, 2 units after *maghrib* prayer, 2 units after *‘isha’* prayer and 2 units prior to *ṣajr* prayer.”¹

4. *Non-Emphatic² Sunnahs:*³

These are eight units: 4 units prior to *‘aṣr* prayer and 4 units prior to *‘isha’* prayer.

5. *Supererogatory Units (Nafl):*

These are many, such as the night prayer (*ṣalāt al-lahajjān*), the mid-morning prayer (*ṣalāt al-duḥā*), the *awwāḥin* prayer (six units after *maghrib* prayer), etc. They are beneficial in complementing the losses incurred in obligatory prayers, as has been mentioned in the saying of the Prophet ﷺ, reported by Abū Hurayrah [ra] who said that he heard Allāh’s Messenger ﷺ saying: “The first of what a servant will be held to account for on the Day of Judgement, with regards to his actions, is the prayer; if they are sound, then he will have succeeded and reached fulfilment, but if they are invalid, then he will have been ruined and lost. If any of his obligatory prayers are in any deficit, then the Lord ﷻ will say: “Take a look. Does my servant have any supererogatory worship by which they (i.e. the obligatory prayers) may be supplemented?” Thereafter, all of his other deeds will be (accounted for) in the same manner.”⁴

Note: It is better for the sunnah and supererogatory prayers to be performed in the home, for the Prophet ﷺ said: “Verily, the best prayer is the prayer offered by a man in his home, other than the prescribed (obligatory) prayers.”⁵ There are, however, some sunnah and supererogatory prayers that are connected to specific locations, such as the *larāwīḥ* prayer which is performed in congregation, the *ṭahyyat al-masjid* prayer (which is performed in the masjid), the two

units of adopting *ihṛām* (*ḥajj* garb), the two units of circumambulation (of the Ka’bah), the two units of returning from a journey, the solar eclipse prayer and the first two sunnah units of a journey, the Friday prayer, etc.⁶ If the worshipper worries about distractions the Friday prayer, or there is something in his home due to which he in the home, or there is something in his home due to which he may be distracted and it would diminish his humility, then he may perform it in the masjid, for the consideration of humility in prayer takes preference.⁷

With regards to the sunnahs that fall after the obligatory prayers, it is more excellent for one to offer them inside the masjid. He should move slightly away from the place where he performed the obligatory prayer in order to increase the locations of testimony for his prayers, as has been narrated that the place where worship takes place shall bear witness for the worshipper on the Day of Judgement.⁸ The Imām, however, should certainly retreat from the place where he performed his obligatory prayer.⁹ It is permitted for one to offer the supererogatory prayers whilst sitting, even though he may have the capacity to stand, but he receives half the reward of the one who prays standing, unless there is a legal excuse.¹⁰

Number of units in the five daily prayers

	<i>Sunnah prior to Fard</i>	<i>Fard</i>	<i>Sunnah after Fard</i>	<i>Nafl</i>	<i>Witr</i>	<i>Nafl</i>	<i>Total Units</i>
<i>Ṣajr</i>	2	2					4
<i>Zuhr</i>	4	4	2	2			12
<i>‘Aṣr</i>	4 (gm)	4					8
<i>Maghrib</i>		3	2	2			7
<i>‘Ishā’</i>	4 (gm)	4	2	2	3	2	17

¹ *Sunan al-Tirmidhī*, book of *Ṣalāḥ*, chapter 193.
² M.I.H. Pirzada.

³ *Mukhtaar al-Qudiri*.

⁴ *Sunan al-Tirmidhī*, book of *Ṣalāḥ*, chapter 305.

⁵ *Saheeh al-Bukhari*, book of *Adhān*, chapter 41.

⁶ *Radd al-Mukhtar ‘ala Y-Durr al-Mukhtar (Ḥāshiyat Ibn ‘Abidin)*.

⁷ *Radd al-Mukhtar ‘ala Y-Durr al-Mukhtar (Ḥāshiyat Ibn ‘Abidin)*.

⁸ *Maraq’i-Faṭih Sharḥ Nūr al-Iqāb*, chapter of *Imāmāh*.

⁹ *Al-Fatawā al-‘Alamgīryyah (al-Fatawā al-Hindiyah)*.

¹⁰ *Nūr al-Iqāb*.

1. *Fajr (Dawn) Prayer:*

Fajr prayer has four units: 2 units of emphatic sunnah and 2 obligatory units, respectively.

2. *Zuhr (Noon) Prayer:*

Zuhr prayer has twelve units: 4 units of emphatic sunnah, 4 obligatory units, 2 units of emphatic sunnah and 2 supererogatory units, respectively, based upon the saying of the Prophet ﷺ: "Whoever offers four units prior to *zuhr* prayer and four units after it, Allāh will safeguard him from the Fire (of Hell)."¹

3. *'Asr (Mid-Afternoon) Prayer:*

'*Asr* prayer has eight units: 4 units of non-emphatic sunnah, based on the saying of the Prophet ﷺ: "May Allāh shower mercy upon the one who offers four units prior to '*asr* prayer."² This is followed by 4 obligatory units.

4. *Maghrib (Sunset) Prayer:*

Maghrib prayer has seven units: 3 obligatory units, 2 units of emphatic sunnah and 2 supererogatory units, respectively, according to the saying of the Prophet ﷺ: "Whoever performs *maghrib* prayer, and he offers two units thereafter, Allāh will raise for him two palaces in Paradise, and he who offers four units thereafter, sins of twenty years will be forgiven for him (or he said: of forty years)."³

5. *'Ishā' (Nightfall) Prayer:*

'*Ishā'* prayer has seventeen units: 4 units of non-emphatic sunnah, 4 obligatory units, 2 units of emphatic sunnah, 2 supererogatory units, 3 incumbent units of *witr* and 2 supererogatory units, respectively, based upon the saying of Sayyidah 'Ā'ishah [ra]: "Allāh's Messenger ﷺ would never come to me after '*ishā'* prayer except that he would have offered four or six units."⁴

¹ *Sunan al-Tirmidhi*, book of *Salah*, chapter 304.

² *Sunan al-Tirmidhi*, book of *Salah*, chapter 305.

³ Cited in *Hibiyat al-Fahrawi 'ala Marāqī' Falah*.

⁴ *Sunan Abi Dawūd*, book of *Salah*, chapter 305.



Chapter 5, Section 1
Shurū' al-Salah

Preconditions of Prayer

A condition (*shart*) is that upon which the existence and pre-existence of an object stands, though it is not itself part of the object's entity, like ablution for the prayer. The conditions upon which prayer is dependent are six:

1. Purity from ritual impurity, be it minor or major.
2. Purity from physical impurity; on the body, clothing and the place where the worshipper places his feet, hands, knees and forehead.¹
3. Concealing the nakedness (*'awrah*). For men, it is from below the navel until below the knees, and for women it is the entire body excepting the face, the hands and the feet.²
4. Knowledge of the arrival of the time for prayer. Prayer is invalid prior to the beginning of its time.
5. Facing the *qiblah*. This is the direction towards the Ka'bah in Makkah. Regarding the *qiblah*, its full range is taken into consideration, and that extends from the core of the earth to the Divine Throne (*'Arsh*), and it does not merely refer to the building of the Ka'bah itself.³

It is incumbent for the one who sees the Ka'bah to face it directly, but for those who cannot see it should face its

¹ *Nar al-Ishāh*.

² *Al-Durr al-Mukhtar Sharh Tanwir al-Ahwal*.

³ *Radd al-Muhall 'ala 'l-Durr al-Mukhtar (Hibiyat Ibn 'Abidin)*.

direction. If one is in doubt of the *qiblah* and a compass is not available to him, then he is to strive in working out the *qiblah* and then pray in the direction towards which he is inclined to believe. If, after completing prayer, he comes to know that he has erred, there shall be no repetition incumbent upon him, but if he becomes aware of that whilst he is still in prayer, he is to turn around towards the *qiblah* and continue upon that. If he is praying aboard a train, boat or a plane, he asks the direction of the *qiblah* from the crew.¹

6. Intention. This is the solemn resolve to pray for the sake of Allāh ﷻ. It is desirable to pronounce it in any language.

If one intends to perform the *zuhr* prayer but his tongue slips and he says: "I intend to perform *asr* prayer," this shall not be detrimental to his intention because the reliable intention is that of the heartfelt determination, whereas the utterance of the tongue is merely to assist in the heart's concentration. Hence, the error of the tongue does not cause any harm so long as the intention for the prayer is sound.

For the supererogatory and the sunnah prayers, a simple intention to pray is sufficient.² This is because a sunnah is that which Prophet Muhammad ﷺ regularly performed at a specific location or occasion. When a Muslim performs that at that specific location or occasion, he performs an act known as sunnah, whereas the Prophet ﷺ did not intend to perform sunnah, but merely prayer for the sake of Allāh ﷻ.³ It is wise and cautious, however, that for sunnah prayers, one intends to pray in conformity with and following Allāh's Messenger ﷺ.⁴ As for the incumbent and the obligatory prayers, a general intention is not sufficient by scholarly consensus, rather specifying the prayer is necessary.⁵

¹ M.I.H. Pirzada.

² *Al-Durr al-Mukhtar Sharh Tawzeer al-Abyar*.

³ *Radd al-Mukhtar ala 'l-Durr al-Mukhtar* (Hafsiyat Ibn 'Ashir).

⁴ *Al-Fatawa al-'Islamgiyyah* (al-Fatawa al-Hindiyyah).

⁵ *Al-Fatawa al-'Islamgiyyah* (al-Fatawa al-Hindiyyah).

Moreover, the individual requires three intentions: intention of offering the prayer for Allāh ﷻ, intention of specifying the prayer and intention of the *qiblah*.

The Imām makes the intention like that of the individual, he does not need to make the intention for *imamah* (leading the prayer). However, he does not become an Imām of women except with an intention.

The follower (of the Imām) makes the intention like that of the individual and additionally intends the act of following the Imām, because the act of following is impermissible without intention.¹

Note: It is better to make the intention at the commencement of prayer; it is permissible to advance the intention to just prior to the *takbir takrimah*,² if there is nothing to impede in between; the impediment being any action that does not constitute prayer. Delaying the intention until after the *takrimah* is invalid, as that what has passed does not constitute worship due to the absence of intention.³ The Prophet ﷺ said: "Verily, deeds are according to intentions."⁴

Formulation of intention

As an example, the following intentions are for *zuhr* prayer:

1. "I have made the intention to offer, for the sake of Allāh ﷻ, four units of sunnah for the *zuhr* prayer of today, following Allāh's Messenger ﷺ, facing towards the direction of the Ka'bah."

2. "I have made the intention to offer, for the sake of Allāh ﷻ,

¹ *Al-Fatawa al-'Islamgiyyah* (al-Fatawa al-Hindiyyah).

² This is the consecratory *takbir*, pronounced *Allāhu Akbar* (Allāh is the Greatest), when raising the hands up to the ears to commence the prayer.

³ *Al-Jawab al-Nayyir ala Mukhtasar al-Qudiri*.

⁴ *Sahih al-Bukhari*, book of *Bad' al-Wahy*, chapter 1.

four obligatory units for the *zahr* prayer of today, facing towards the direction of the Ka'bah (following behind this Imām)."

3. "I have made the intention to offer, for the sake of Allāh ﷻ, two units of sunnah for the *zahr* prayer of today, following Allāh's Messenger ﷺ, facing towards the direction of the Ka'bah."

4. "I have made the intention to offer, for the sake of Allāh ﷻ, two supererogatory units, facing towards the direction of the Ka'bah."



Chapter 5, Section 2 *Farā'id al-Salāh*

Obligations of Prayer

The prayer has obligations (*farā'id*) and rudimentary aspects (*arkan*), which together form its essence, in such that if even one of these obligations was missed, the prayer would not be realised and nor would it be a legal prayer. These obligations are six:¹

1. *Tahrīmah*. This is the consecratory pronunciation of exaltation (*takbir*), for Prophet Muhammad ﷺ said: "The key to prayer is purity, its consecration is the exaltation (*takbir*) and its culmination is the salutation."² Furthermore, whenever the Prophet ﷺ would stand up to pray, he would face the *qiblah*, raise both his hands and pronounce *Allāhu Akbar*.³

The follower ought to pronounce the *takbir* after the *takbir* of

¹ *Mukhtasar al-Qudiri*.

² *Sunan Abi Dawūd*, book of *Tahrīmah*, chapter 31.

³ *Sunan Ibn Majah*, book of *Iqamat al-Salāh*, chapter 1.

the Imām; if he pronounces the *takbir* prior to his Imām, his prayer shall be invalid. Whoever acquires the first unit (*rak'ah*) with the Imām has consequently acquired the benefit of the opening *takbir* (i.e. the *takbir tahrīmah*).¹

It is conditional for the pronunciation of the *tahrīmah* that one can himself hear it.² The *tahrīmah* is so called because it forbids all that was permissible prior to it, such as talking, glancing around, eating and drinking, etc.³

2. Standing Posture (*Qiyām*). Adopting the standing posture is an obligation for the obligatory and the incumbent prayers provided one is able to do so, for the Prophet ﷺ said: "Perform the prayer standing, but if you are unable, then sitting, and if you are unable, then (lying down) on the side."⁴

Whoever is unable to stand, he performs the prayer according to his ability, based upon the statement of Allāh ﷻ:

لَا يُغَالِبُ إِلَهَ نَفْسًا إِلَّا رَجَعَهَا

"Allāh does not burden anyone more than his capacity." [2:286]⁵

Nothing will be reduced from his reward, however, for the Prophet ﷺ said: "Surely, when a servant is upon a noble path of worship and then he falls ill, it is said to his guardian angel: 'Write for him (a reward) equivalent to his action when he was healthy, until such that I render him healthy or I call him to Myself.'"⁶

As far as the sunnah and the supererogatory prayers are concerned, the standing posture is not compulsory in them;

¹ *Al-Fatawā al-Hamdiyyah (al-Fatawā al-Hindiyah)*.

² *Nar al-Ishāh*.

³ *Al-Jawābir al-Nayyirah 'ala Mukhtasar al-Qudiri*.

⁴ *Sahih al-Bukhari*, book of *Taghir al-Salāh*, chapter 10.

⁵ *Qur'an*, Sūrat al-Baqarah (2), verse 286.

⁶ *Musnad Ahmad Ibn Hanbal*, volume 2, page 203.

they are valid if performed in the sitting posture with the ability to stand. Though the reward for the one standing is greater and more accomplished than that for one sitting, because the Prophet ﷺ said: "The (reward for the) prayer of that man who is sitting is (of) half the prayer."

3. Recitation (*Qir'āh*) of the Qur'ān. Simple recitation, and not specifying *Sūrat al-Fātiḥah*, is obligatory. For Allāh ﷻ says:

قُلْ قُرْآنًا مَّا يَتَسَبَّرُ مِنَ الْقُرْآنِ

"So, recite whatever of the Qur'ān may be easy." [73:20]¹

The Prophet ﷺ said: "When you stand to (offer) the prayer, say the *takbīr* and then recite whatever is easy for you from the Qur'ān, then bow until you are settled in the bowing posture, then rise up until you are well-balanced in the standing posture, then prostrate until you are settled in the prostrating posture, then rise until you are settled in the sitting posture, then do likewise in all of your prayer."

Recitation is obligatory in only the first two units of obligatory prayer, irrespective of whether that obligatory prayer is of two, three or four units.² It is obligatory in all of the units of the sunnah, incumbent and supererogatory prayers. The obligatory amount of recitation is of three short verses of the Qur'ān, or one long verse that is of similar length to them, and that is the most cautious approach.³

The recitation of the follower behind his Imām is severely repugnant (*makrūḥ taḥrīmī*) during both audible and inaudible prayers, for the Prophet ﷺ said: "Whoever has an

Imām, then the recitation of the Imām shall be (sufficient) recitation for him."

4. Bowing Posture (*Rukūʿ*). It is unanimously agreed as obligatory in every unit for that individual who can perform it. Bowing is to stoop the back and the head - its minimum legal extent is the stooping of the back to such that if he were to stretch his hands, they would reach his knees, and its perfect position is for one to flatten his back and make his head level to his back. This is the bowing method for the one standing, whereas the bowing posture for the one sitting is attained by lowering the head slightly whilst bending the back; its perfect position is not attained until his forehead is parallel to the front of his knees.

5. Prostration (*Sujūd*). It is obligatory to be performed twice in every unit. For the validity of prostration, it is conditional for it to be performed on a dry surface, whereupon one's forehead settles, such as a rug or a mat, as against teased cotton whereupon his forehead does not settle, which is why prostration is invalid upon it.

The extent of the obligatory prostration is for one to place a portion of his forehead, be it a minimum, upon that whereupon prostration is valid. It is also necessary for him to place either of the two hands, either of the two knees and a portion from the sides of either foot, be it one toe. As far as the placement of the major portion of the forehead is concerned, it is incumbent.

The perfect prostration is established by placing both the hands, both the knees, the ends of both the feet (i.e. the toes), the forehead and the nose, altogether upon the ground, for the Prophet ﷺ said: "When a servant prostrates, seven parts prostrate with him: his face (i.e. the forehead and the nose), his palms, his knees and his feet."⁴

¹ *Ṣaḥīḥ Muslim*, book of *Musfirān*, *ḥadīṭh* 120.
² *Qur'ān*, *Sūrat al-Muzzammil* (73), verse 20.
³ *Ṣaḥīḥ Muslim*, book of *Ṣalāḥ*, *ḥadīṭh* 45.
⁴ *Al-Fatāwā al-ʿAlamgiriyyah* (al-Fatāwā al-Hindiyah),
⁵ *Kitāb al-Fiqḥ* 'ala Ṣalāḥ, *Maddahib al-Aḥwāʾ*.

¹ *Sunan Ibn Majāḥ*, book of *Ṣalāḥ*, chapter 13.
² *Ṣaḥīḥ Muslim*, book of *Ṣalāḥ*, chapter 44.

6. The Final Sitting (*al-Qa'ad al-Akhir*). This takes place at the conclusion of prayer and it is an obligation for every type of prayer. The extent of the obligatory sitting, according to the most correct opinion, is to the extent of the recitation of the *tasbeeh*, for the Prophet ﷺ said: "When you raise your head from the final prostration, and you sit to the extent of the *tasbeeh*, your prayer is thus complete."¹

Note: Some scholars have said that to exit from the prayer with due intention (*khuruj bi sun'ih*) is also an obligation, i.e. exiting of the worshipper from the prayer with his own absolute action, be that action the wording of salutation (*salam*) or otherwise, on account of the saying of the Prophet ﷺ said: "When you have said this (*tasbeeh*), you have satisfied your prayer; if you wish to stand, you may stand, and if you wish to sit, you may sit."² The Prophet ﷺ did not command him to exit from the prayer with the words of salutation.

To exit prayer with the words of salutation is not obligatory, rather it is incumbent, and so if one exits prayer without making the salutation, even if that is due to minor ritual impurity, his prayer is valid. The worshipper, however, is sinful, because it is severely repugnant to exit the prayer without salutation, and that would call for a repetition of the prayer.



Chapter 5, Section 3
Wajibāt al-Salah

Incumbencies of Prayer

Incumbency (*wājib*), comes with the literal meaning of 'binding,' and in Islāmic legal terminology, it is 'the doing of which is proven by presumptive evidence'.

¹ *Kitāb al-Fiqh 'ala 'l-Madhāhib al-Arba'ah*.

² *Sunan Abi Dāwūd*, book of *Salah*, chapter 182.

Incumbencies have been enacted in order to complete the obligations. For instance, recitation in the prayer is obligatory, whereas recitation of the Sūrat al-Fāṭihah with another *sūrah* is what completes that obligation, in such that if one was to abstain from completing the recitation of Sūrat al-Fāṭihah with another *sūrah*, it would be that (recitation of Sūrat al-Fāṭihah with another *sūrah*), it would be severely repugnant. Likewise, sunnahs are for the completion of the incumbencies, such as the *la'awnah* and the *basmalah* are for the completion of the recitation of Sūrat al-Fāṭihah. Decorum (i.e. a completed act, or *adab*) is for the completion of sunnah, such as desired towards the feet for the one bowing in prayer is for the looking towards the *laḥīb*,¹ as they become fixated in the mind due to the absence of straying gaze.²

Ruling of incumbency (*wājib*)

Omission of incumbencies does not invalidate the prayer. If the worshipper omits them out of forgetfulness it is incumbent on him to perform the prostrations for error (*sujūd al-sahr*) after the salutation (*salam*). If, however, he omits them deliberately, repetition of the prayer is due upon him, but if he does not repeat it, his prayer is valid but with sin.³

Details of incumbencies of prayer

1. Recitation of Sūrat al-Fāṭihah and adding another *sūrah* in the first two units of obligatory prayer and in all of the units of the incumbent, sunnah and supererogatory prayers. It is incumbent to recite Sūrat al-Fāṭihah prior to the added *sūrah*. In order to complete this incumbent aspect, a short *sūrah*, three short verses or one long verse of equal length to them suffices.⁴

2. Complete satisfaction (*immi'nān*) in fulfilling the rudimentary

¹ This is to pronounce *subhāna Rabbi'l-'Alam*, and *subhāna Rabbi'l-'Ala*, when bowing and prostrating, respectively.

² *Maḥṣal al-Tahawī 'ala Marāṭi'l-Falāḥ*.

³ *Kitāb al-Fiqh 'ala 'l-Madhāhib al-Arba'ah*.

⁴ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

positions, such as the bowing, prostration, etc. The incumbent form of this complete satisfaction is the calmness of the limbs in each position so that every limb and part of the body is settled in its appropriate position for the minimum period of one *tashih*.¹

3. The first sitting up to the *tashabud* in prayers of four or three units, as well as the recitation of the *tashabud* in it.²

It is incumbent to stand for the third unit immediately following the completion of the *tashabud*. If, however, one adds the blessings upon Prophet Muhammad ﷺ out of forgetfulness, then he is to offer the prostrations for error, but if he added the blessings deliberately, then he must repeat the prayer.³ However, in non-emphatic sunnahs and supererogatory prayers, one adds the blessings upon the Prophet ﷺ in the first sitting after recitation of the *tashabud*. He also adds the opening recitation as well as the *ta'awudh* in the third unit. This is because all even number of units in suchlike prayers are a prayer within themselves.⁴

4. Recitation of the *tashabud* in the final sitting.⁵
5. Words of salutation (*salām*) twice on completing the prayer.⁶
6. Recitation of the *qunū*, the *takbir* for it, and the *takbir* for the bowing, after *Sūrat al-Fāṭihah* and the added *sūrah*, in the third unit of the *witr* prayer.⁷

7. *Takbirs* of the two 'Eid prayers. They are three in each unit, plus the *takbir* of bowing in the second unit of the 'Eid prayer, because it is attached to the incumbent *takbirs* of the

¹ *Kutub al-Fiqh 'ala ṭ-Madhabih al-Arba'ah*.

² *Al-Fatāwā al-'Alamgiriyyah (al-Fatāwā al-Hindiyah)*.

³ *Kutub al-Fiqh 'ala ṭ-Madhabih al-Arba'ah*.

⁴ *Al-Durr al-Mukhtār Sharḥ Tanwīr al-'Aḥdī*, chapter of al-*Witr wa ṭ-Nawafil*.

⁵ *Al-Fatāwā al-'Alamgiriyyah (al-Fatāwā al-Hindiyah)*.

⁶ *Kutub al-Fiqh 'ala ṭ-Madhabih al-Arba'ah*.

⁷ *Al-Durr al-Mukhtār Sharḥ Tanwīr al-'Aḥdī*.

'Eid prayer, hence it is also incumbent.¹

8. The audible recitation by the Imām in the *ḡayr*, the two 'Eids, the Friday, the *larāwih*, the *witr* in the month of Ramadān, the first two units of the *maghrib* and of the 'isha' prayers. With regards to the individual worshipper, he has a choice between reciting audibly and inaudibly in all of his prayers, though it is more excellent for him to recite audibly in the prayers wherein it is incumbent for the Imām to recite audibly, and to recite inaudibly wherein it is incumbent for the Imām to recite inaudibly.²

Note: Initially the Prophet ﷺ would recite audibly in all the prayers, but the polytheists would tease him and they would disparage the One who revealed the Qur'ān (i.e. Allāh ﷻ) and to whom it was revealed (i.e. Prophet Muhammad ﷺ). Hence, Allāh ﷻ revealed:

وَلَا تُخَوِّضُ لِحْزَانِكَ وَلَا تَحْزَنْ بِمَا رَأَيْتَ بَيْنَ ذَلِكَ سُبُلًا

"And say not your prayer aloud nor say it in a low voice, but follow a way in between that." [17:110]

After that, the Prophet ﷺ would perform the *ḡayr* and the 'aṣr prayers inaudibly, and that is because the polytheists would be prepared to cause disturbance during these two timings. He would make recitation audible during the *maghrib* prayer, and that is because they would be preoccupied with eating at that time, as well as during the 'isha' and *ḡayr* prayers, and that is because they would be asleep. The Prophet ﷺ would make audible the Friday prayer and the two 'Eid prayers, as he had established them when settled in Madinah, and there, the disbelievers had no ability to harass.⁴

¹ *Kutub al-Fiqh 'ala ṭ-Madhabih al-Arba'ah*.

² *Kutub al-Fiqh 'ala ṭ-Madhabih al-Arba'ah*.

³ Qur'ān, *Sūrat al-Isrā'* (17), verse 110.

⁴ *Kutub al-Mabṣūṭ*, chapter of Manners of Entering the Prayer.

9. The inaudible recitation of the Imām and the individual worshipper during the supererogatory prayers of the day, all the obligatory units of the *zuhr* and the *asr*, the third unit of the *maghrib*, the last two units of the *'isha'* prayers, the prayers of the solar and the lunar eclipses, and the prayer seeking rain.¹
10. The non-recitation of anything by the follower during the standing posture of the Imām,² based upon the statement of the Prophet ﷺ: "Whoever has an Imām, then the recitation of the Imām shall be (sufficient) recitation for him."³
If one does forgetfully recite behind his Imām then the prostrations for error are not due upon him, as there is no ruling of forgetfulness upon the follower.⁴
11. Placing the hard part of the nose⁵ together with the forehead in prostration.⁶
12. To specify the words *Allāhu Akbar* as *takbir* for the opening of every prayer, except for the two 'Eid prayers.⁷



Chapter 5, Section 4 *Sunnah al-Ṣalāh*

Sunnahs of Prayer

Sunnah in prayer is that which is proven from Prophet Muhammad

and the Rightly-Guided Caliphs [ra] after him. It is neither obligatory and nor incumbent, and its omission does not lead to a nullification of the prayer and nor does it necessitate the prostrations for error. One will be sinful, however, if he omits it deliberately.

Details of sunnahs

1. For men, raising of both the hands parallel to the ears, and likewise during the *takbirs* of the two 'Eids and of the *qunūt*.¹ Wā'il ibn Hajar [ra] reports that he saw the Prophet ﷺ when he stood for prayer, the Prophet ﷺ raised both his hands until they were both level to his shoulders, and he made his thumbs parallel to his ears, and then he said the *takbir*. In another narration, he says: "I saw the Prophet ﷺ when he began the prayer, he raised both his hands level to his ears."²
 2. The follower to perform the *tahrimah* with the *tahrimah* of the Imām.³
 3. To leave the fingers in their natural state and not to spread them and not to clench them. This applies to postures other than when bowing.
 4. For men, placing the right hand over the left hand below his navel. The hand is placed in a manner as to have the palm of the right hand over the back of the left hand whilst forming a ring with the little finger and the thumb of the right hand around the left wrist. The woman places her hands (one hand over the other) over her chest without forming a ring.⁴
- 'Alī [ra] stated: "It is sunnah to place one hand over the other in prayer below the navel."⁵

¹ *Kutub al-Fiqh 'ala 'l-Madhāhib al-Arba'ah*.
² *Kutub al-Fiqh 'ala 'l-Madhāhib al-Arba'ah*.
³ *Sunan Ibn Majah*, book of *iqamat al-Ṣalāh*, chapter 13.
⁴ *Radd al-Muhtār 'ala 'l-Durr al-Mukhtār (Ḥaṣy al-Ibn 'Abidin)*, chapter of *Wajizat al-Ṣalāh*.
⁵ This is the nasal bone area.
⁶ *Maraqat 'l-Faḥḥ Sharrḥ Nūr al-Iḥḥ*.
⁷ *Nūr al-Iḥḥ*.

¹ *Ḥaṣy al-Iḥḥ 'ala Maraqat 'l-Faḥḥ*.
² *Sunan Abi Dawūd*, book of *Ṣalāh*, chapter 116.
³ *Nūr al-Iḥḥ*.
⁴ *Nūr al-Iḥḥ*.
⁵ *Sunan Abi Dawūd*, book of *Ṣalāh*, chapter 120.

5. Recitation of *ihmā'*.¹
6. Pronouncement of the *ta'awwudh*.²
7. Pronouncement of the *tasmiyah* inaudibly,³ prior to Sūrat al-Faṭḥah, at the beginning of every unit.
8. Saying *āmin* (*al'imīn*). For the Imām, the follower and the individual to say *āmin*, which means 'accept our supplication', following recitation of Sūrat al-Faṭḥah.⁴
9. Pronouncement of *alḥimīd* for the follower and the individual,⁵ for the Prophet ~~sa~~ said: "When the Imām says *sami'a'llāhu li'man ḥamidah* (Allāh hears the one who praises Him), you all say *rabba-nā la-Ka'l-ḥamīd* (Our Lord, for You is all praise)."⁶
10. Saying the *ihmā'*, *ta'awwudh*, *al'imīn* and *alḥimīd* inaudibly in a low voice.
11. Balanced posture (when standing up straight) at the commencement and the conclusion of the *alḥimīd* in such manner that he forms it without bowing the head forwards.⁷
12. The Imām to make audible the pronouncement of the *alḥimīd* (as loud as required for the announcement of prayer beginning and movements within the prayer), *tasmi'*,⁸ and the salutation (*salām*). The individual and the follower need only make themselves hear.⁹

¹ *Ihmā'* is to say *subḥānaka 'Alḥamdu wa bi-ḥamdi-Ka wa la-bāraka 'imka wa la-illa yudhika wa la ilāha ghayruka*.

² *Ta'awwudh* is to say *a'ūdhu bi'llāhi min al-shayṭāni'r-raḥīm*.

³ *Tasmiyah* is to say *bi-smi'llāhi'r-Rabmāni'r-Raḥīm*.

⁴ *Marāḡi'l-Faḍl*, Sharḥ Nūr al-Iḥṣān.

⁵ *Ḥabshat al-Faḍl*, *al-Maḥṣūn* al-Maḥṣūn.

⁶ *Ḥabshat al-Faḍl*, book of *Adhām*, chapter 82.

⁷ *Marāḡi'l-Faḍl*, Sharḥ Nūr al-Iḥṣān.

⁸ *Tasmi'* is to say *sami'a'llāhu li'man ḥamidah* when rising straight up from bowing.

⁹ *Al-Durr al-Maḥṣūn*, Sharḥ *Tanwīr al-Aḥṣār*.

13. To keep a space of four fingers between the feet when in the standing posture.¹
 14. Pronouncing the *tasbeeh* of bowing (*subḥāna Rabbiya'l-'Azīm*) and the *tasbeeh* of prostrations (*subḥāna Rabbiya'l-'Alī*) thrice.
 15. Placing one's hands on his knees whilst bowing and keeping the fingers spread apart.²
 16. To flatten the back when bowing.³
 17. Making the head level with the back when bowing.⁴
 18. Standing straight up after bowing.⁵
 19. Sitting between the two prostrations.⁶
 20. Placing both the knees, then the hands, followed by the nose and then the forehead when lowering down for the prostration. This sequence is reversed when rising up from prostration.⁷
 21. Placing the face between both hands during prostration.⁸
 22. For a man, separating his abdomen from his thighs, his elbows from his sides and his forearms from the ground during prostration.
- For a woman, to crouch low when prostrating and to adjoin her abdomen to her thighs.⁹ This is because the Prophet ~~sa~~

¹ *Nūr al-Iḥṣān*.

² *Kuṣb al-Faḍl*, *al-Maḥṣūn* al-Maḥṣūn.

³ *Nūr al-Iḥṣān*.

⁴ *Nūr al-Iḥṣān*.

⁵ *Nūr al-Iḥṣān*.

⁶ *Nūr al-Iḥṣān*.

⁷ *Ḥabshat al-Faḍl*, *al-Maḥṣūn* al-Maḥṣūn.

⁸ *Nūr al-Iḥṣān*.

⁹ *Nūr al-Iḥṣān*.

passed by two women who were praying, and he said: "When you two prostrate, let one flesh (part of the body) touch with another, for in that the woman is not like the man, she is privacy to be covered."¹

23. Placing both hands on the thighs when sitting between the two prostrations and during the *tashahhud*.²

24. For a man, to lay down his left foot during the sitting and to keep his right foot upright with its toes facing as much as possible towards the *qiblah*. For a woman, she sits upon her left buttock and places the right thigh over the left thigh, while projecting her legs from the right side and placing the right shin over the left shin.³

25. Indicating with the index finger of the right hand only during the declaration (*shahadah*) in *tashahhud*. One raises it during the negation when he says *la ilaha* (there is no god...), and he lowers it during the affirmation when he says *illa Llah* (...except Allah).⁴

The manner in which to do this is that one gathers together the little finger and the ring finger and he forms a circle with the middle finger and the thumb, and raises the index free. He may, however, clench together the three end fingers and place the tip of his thumb at the middle knuckle of the middle finger, and then raise the index finger at the negation and lower it at the affirmation.⁵ The clench must only be made at the instance of *tashahhud* and not prior to or after it, and that is the legal decree.⁶

26. Reciting Surah al-Fatihah in the units after the first two units in obligatory prayers.⁷

¹ *Manaqi' Faidh Sharh Nar al-Iddah*.

² *Nar al-Iddah*.

³ *Talhiyat al-Jahidat 'ala Manaqi' Faidh*.

⁴ *Manaqi' Faidh Sharh Nar al-Iddah*.

⁵ *Radd al-Muharrir 'ala 'I Durr al-Mukhtar (Hafsiyat Ibn 'Abidin)*.

⁶ *Talhiyat al-Jahidat 'ala Manaqi' Faidh*.

⁷ *Nar al-Iddah*.

27. To invoke blessings upon Prophet Muhammad ﷺ in the last sitting.¹

28. After invoking blessings upon the Prophet ﷺ, to supplicate with words that resemble the words of the Qur'an or the Sunnah and not those that resemble the speech of people.²

29. To turn the head to the right and then to the left with the two salutations (*salam*) respectively.³

30. When making the salutation (*al-salamu 'alaykum wa-rabmatu Llah*), the Imām intends it for those worshippers behind him, the guardian angels and the pious jinn. The follower intends it for his Imām with regards to whichever direction he may be in; to his right or to his left. If, however, the follower is directly behind the Imām, the follower intends for him in both of the salutations, together with intending for the people, the guardian angels and the pious jinn. The individual intends for the angels only.⁴

31. The Imām lowers his voice with the second salutation in relation to the first.⁵

32. The latecomer (*masbuq*) waits for the Imām to complete his second salutation so that he becomes certain that there is no prostration for error (*sujud al-sahw*) due upon him.⁶

Note: The woman differs from the man in some issues, including the following: She does not expose her hands from her sleeves during *takbir*, and she only raises her hands parallel to her shoulders. When bowing, she does not spread her fingers apart and she only bends forwards slightly, enough so as to reach the minimum level for bowing, upon which she does not exceed, for

¹ *Nar al-Iddah*.

² *Nar al-Iddah*.

³ *Nar al-Iddah*.

⁴ *Kutub al-Fiqh 'ala 'I Madhhab al-Ash'ar*.

⁵ *Manaqi' Faidh Sharh Nar al-Iddah*.

⁶ *Kutub al-Fiqh 'ala 'I Madhhab al-Ash'ar*.

that is best for her privacy. She adjoins her elbows to her sides when bowing. In prostration, she adjoins her abdomen to her thighs. Whenever she sits, she does so on her left buttock, as explained afore. It is not recommended for her to brighten (delay) the *ṣayr* prayer.¹



Chapter 5, Section 5
Musāhabbat al-Salāh

Recommendations of Prayer

Musāhabbat (recommendation) is that which the Lawgiver desires and prefers; it is neither obligatory, nor incumbent and nor sunnah, and its ruling is such that there is reward for its performance but no culpability for omitting it.

The recommendations are as follows:

1. For a man, to remove his hands from inside his sleeves when making *takbīr*.²
2. The worshipper looks at the place of his prostration when in the standing posture; at his feet when bowing; at the tip of his nose when in prostration; into his lap when in the sitting posture; and at his right and left shoulders respectively when performing the first and second salutations.³
3. To increase the *tashīb*s of the bowing and prostrations to more than thrice (and in an odd number).⁴
4. To strive in suppressing a yawn, and if he is unable to do so,

¹ *Ḥabṣat al-Tahīmat al-Maraḡi'l-Faḡh*.

² *Nat al-Iḥḥ*.

³ *Al-Durr al-Mukhtār Sharḥ Tanwīr al-Aḥḡār*.

⁴ *Radd al-Muḡḡar al-Durr al-Mukhtār (Ḥabṣat Ibn 'Abidin)*.

he covers his mouth with his sleeve or with the back of his left hand.¹

To strive as much as possible in suppressing a cough.²

5.

The people and, if present, the Imām to stand close to the *mīḡrāb* (niche) when the *muḡīm* (caller of *iḡmāh*) says *ḡayya alā 'l-ṣalāh*, and it is said when the *muḡīm* says *ḡayya alā 'l-ṣalāh*, for this is a command, it is complied with.³

If, however, the Imām is out of the masjid and he enters it from the back of the rows, as he passes each row, that respective row is to stand up; but if the Imām enters the masjid from in front, then the worshippers are to stand as soon as they see the Imām.⁴



Chapter 5, Section 6
Kayfiyyat al-Salāh

Performance of Prayer

Whenever one wishes to begin the prayer, he removes his hands from his sleeves and raises them both parallel to his ears and touches his thumbs to his earlobes in order to ascertain the levelness.¹ He faces the insides of the palms towards the *qiblah* but does not spread his fingers apart and nor clench them together. He then performs the *takbīr* making the intention if he has not already done so.

Thereafter, he silently praises Allāh **سُبْحَانَكَ** reciting the *ṭhanā'*:

¹ *Kutub al-Fiqḡ al-'Alā 'l-Madḡhab al-Aḡḡāh*.

² *Kutub al-Fiqḡ al-'Alā 'l-Madḡhab al-Aḡḡāh*.

³ *Ḥabṣat al-Tahīmat al-Maraḡi'l-Faḡh*.

⁴ *Al-Fatawā al-'Alamīyyah (al-Fatawā al-Hindīyah)*.

⁵ *Al-Durr al-Mukhtār Sharḥ Tanwīr al-Aḡḡār*.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"O Allāh! Glory to You, and praise is for You, and Your name is blessed, and Your majesty is exalted, and there is no god except You."

He then silently pronounces the *ta'awuz*¹ followed by the *tasmiyah* (one pronounces the *tasmiyah* in every unit prior to Sūrat al-Fāṭihah):

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allāh from the rejected Shayṭān (Satan)."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Allāh's name I begin with, the utmost Kind, the ever Merciful."

One then recites Sūrat al-Fāṭihah – the Imām, the follower and the individual worshipper all say *āmīn* silently; this is followed by the recitation of a *sūrah* or three verses. For example, Sūrat al-Ikhhlās:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ • الرَّحْمَنِ الرَّحِيمِ • تَبَارَكَ يَوْمَ الدِّينِ • إِنَّكَ نَعِيمٌ ذَاتُ الْكَرَمِ • أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ • صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ • آمِينَ

"All praise is for Allāh, Lord of all the worlds. The utmost Kind, the ever Merciful. Master of the Day of Judgement. You alone we worship, and from You alone we seek help. Guide us upon the straight path. The path of those upon whom You have bestowed favour. Not of those who incurred anger, and nor of those who wander astray." "O Allāh! Accept the prayer and supplication I have made."

قُلْ هُوَ اللَّهُ أَحَدٌ • اللَّهُ الصَّمَدُ • لَمْ يَلِدْ وَلَمْ يُولَدْ • لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"Say: He is Allāh, the One. Allāh is Independent (but) on Whom all depend. He begot none, nor was He begotten. And there is none equal to Him."

Thereafter, one pronounces the *takbir* and bows comfortably keeping his head level with his back, gripping his knees with his hands and keeping his fingers apart. During bowing, one says the *tasbeeh* thrice, which is the minimum number:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Glory to my Lord, the Great."

He then raises his head into the standing position comfortably, saying the *tasmi'*:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"Allāh hears the one who praises Him."

When standing, he says the *tahmid*:

رَبَّنَا لَكَ الْحَمْدُ

"Our Lord! For You is all praise."

It is though better to say *Allāhumma Rabba-nā wa la-Ka'l-'hamd*. The follower needs only say the *tahmid* and not the *tasmi'*.

After that, one makes *takbir* whilst lowering oneself for prostration, and he first places his knees, followed by his hands and then places his face between his hands; one prostrates comfortably upon his nose and forehead, pronouncing the *tasbeeh* thrice – that is the minimum number:

¹ *Munajjāt Faidah Sharh Nawā'id al-Hādith*.

سُبْحَانَ رَبِّيَ الْأَعْلَى

"Glory to my Lord, the Highest."

In the absence of a crowd, he separates his abdomen from his thighs and his upper arms from his armpits, and his fingers and toes point in the direction of the *qiblah*. Thereafter, one says the *takbir* and sits up comfortably, between the two prostrations, and places both his hands upon his thighs. He then pronounces the *takbir* and prostrates a second time like the first one. Then, he raises his head, whilst saying the *takbir*, and continues towards the standing posture without placing his hands and nor sitting on the ground for support.¹

The second unit is just like the first except that one neither recites the *thanā'* nor the *ta'awwudh*, and he does not raise his hands for the *takbir*.

When one has completed the two prostrations of the second unit, he lays his left foot flat and sits upon it, and he stands the right one straight whilst facing its toes towards the *qiblah*. He places his hands upon his thighs and recites the *tashahhud* transmitted by 'Abdullāh ibn Mas'ūd [ra] and indicates with his right index finger in the *shahādah* – raising it at the negation and placing it down at the affirmation. In the first sitting, he does not exceed beyond the *tashahhud*.²

¹ *Nar al-Hidh*.

² The worshipper concentrates on the meanings of the *tashahhud* by initiating from himself as if he is greeting Allāh ﷻ and invoking peace upon Prophet Muḥammad ﷺ, upon himself and upon the Friends of Allāh ﷻ. [*Al-Durr al-Mukhtār, Maṣāliḥ al-Faṭawa' al-Ḥalawiyah*] The Pronoun in *al-ayyuhā* (upon us) represents the attendees, which includes the Imam, the followers and the angels. This is also the narration of what took place on the Night of Ascension (*mi'raj*) from the Prophet ﷺ, from his Lord ﷻ and from the angels. [*Radd al-Muḥīr*, chapter of *Sunan al-Salāh*, volume 1, page 390]

Note: If there is a question regarding the logic behind the diversion from the pronoun of the third person to that of second person being used in *'alayha ayyuhā 'l-anbiyyu* (upon you, O Prophet) when the context demands the use of the pronoun of the third person, such as *al-salamu 'alā 'nabihi* (peace be upon the Prophet), and so one would shift from greeting Allāh ﷻ to greeting the Prophet ﷺ, to greeting oneself and then to greeting the righteous people. In answer to this, al-Tayyibī has responded, which is summarised as follows: We follow the

The words of the *tashahhud* are:

الشَّهِادَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ۝ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ۝ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَرَكَعَتُهُ ۝ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ۝ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"All verbal, physical and financial forms of worship are for Allāh. May peace be upon you, O Messenger of Allāh! As well as the mercy of Allāh and His blessings. May peace be upon us and upon the righteous servants of Allāh. I testify that there is no god but Allāh, and I testify that Muḥammad is His servant and messenger."

In the first sitting of the obligatory, incumbent and emphatic sunnah prayers, one does not exceed beyond the *tashahhud*, and to stand up immediately for the third unit following the *tashahhud* is incumbent. One then recites Sūrat al-Fātiḥah in every unit after the first two units of the obligatory prayers. When he sits in the final sitting of the prayer, he recites the *tashahhud* and then invokes blessings' upon the Prophet ﷺ:

specific words that the Prophet ﷺ taught to the Companions [ra]. According to the people of spirituality and recognition (*irfān*), it is said: "When the worshippers seek to open the Gate of Maḥabāt with the praise for Allāh ﷻ, they are granted admittance into the divine court of Allāh ﷻ, the Ever-Living Who will never die. Their eyes are cooled with such invocations, and they are made aware that all this has been granted by virtue of the Prophet of Mercy ﷺ and by the blessings in following him. When the eyes of the heart glance around, they see the beloved ﷺ in the divine court of the Beloved ﷻ present. Thus, they greet him saying *al-salamu 'alayha ayyuhā 'l-anbiyyu wa-rabmatu 'lilāhi wa-barakatuh* (Peace be upon you, O Prophet, as well as the mercy of Allāh and His blessings)." [*Umdat al-Qarī Sharḥ Sahih al-Bukhārī*, volume 6, page 19] Furthermore, in his heart, one should make the person of the Prophet ﷺ present and say *salamun 'alayha ayyuhā 'l-anbiyyu wa-rabmatu 'lilāhi wa-barakatuh* (Peace be upon you, O Prophet, as well as the mercy of Allāh and his blessings). [*Ṭayf 'Ulum al-Dīn*, volume 1, page 19]

Note: Prayers and invocations for blessings upon Prophet Muḥammad ﷺ are of six kinds:
1. *Obligatory (Fard)*: That is once in a lifetime [*Radd al-Muḥīr*, chapter of *Sunan al-Salāh*, volume 1, page 397], for Allāh ﷻ says:

إِنَّ أَوْلَىٰ صَلَواتِي عَلَيْكَ يَا مُحَمَّدُ

"Indeed Allāh and His angels send blessings upon the Prophet. O man who believe! You too send blessings upon him and send salutations of peace in abundance." [*Qur'an* 33: 56]

2. *Imāmī* (*Wājib*): This is at the mention of the Prophet's name [*Radd al-Muḥīr*, chapter

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ جَبَّارٌ فَجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ جَبَّارٌ فَجِيدٌ

"O Allah! Bestow mercy upon Muhammad and upon the family of Muhammad, just as You bestowed mercy upon Ibrahim and upon the family of Ibrahim; indeed You are Worthy of all praise and exaltation. O Allah! Shower blessings upon Muhammad and upon the family of Muhammad, just as You showered blessings upon Ibrahim and upon the family of Ibrahim; indeed You are Worthy of all praise and exaltation."

Then one makes supplications with words that reflect the Qur'an and the Sunnah. Such as:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَرَبِّي رِئَاسَةً وَقَبْلَ دُعَاؤِ رِئَاسَةٍ أَغْفِرْ لِي وَلِرِجَالِي
وَلِلْمُؤْمِنِينَ يَوْمَ تَبْعُثُ الْحِسَابَ

of *Sunan al-Salāh*, volume 1, page 317], and if the name of the Prophet Muhammad ﷺ is mentioned numerous times in one sitting, then reciting prayers and blessings upon him once is incumbent and reciting each time the name is mentioned is recommended (*muwāḥḥab*). [*Radd al-Mubtāḥ al-Jāmi' li-Abī Ḥāshim al-Qurānī*]

3. *Sunnah*: This is in the final sitting of the prayer, as well as in the first sitting of the supererogatory and non-emphatic sunnah prayers, as well as in the funeral prayer. [*Radd al-Mubtāḥ*, chapter of *Sunan al-Salāh*, volume 1, page 318]

4. *Preferred (Muwāḥḥab)*: This is at any time possible, such as when entering the masjid and exiting it, when visiting the blessed grave of the Prophet ﷺ, in the sermons of Friday, etc., as well as after replying to the *mu'adhdhin*, at the beginning of supplications and their conclusion, when performing ablution, when one forgets something, when counselling, when teaching and studying, and when reciting a *hadiṭh*. [*Radd al-Mubtāḥ*, chapter of *Sunan al-Salāh*, volume 1, page 318]

5. *Dutiful (Makrūb)*: This is anywhere in the prayer except in the final sitting, in the *qunūt* of wir prayer and in the funeral prayer. [*Radd al-Mubtāḥ*, chapter of *Sunan al-Salāh*, volume 1, page 318]

6. *Prohibited (Ḥaram)*: This is during a forbidden and prohibited act. [*Hādhiyat al-Faḥḥāwī 'ala Manāqib al-Faḥḥāwī*]

The excellence of sending blessings and salutations upon the Prophet ﷺ: It is reported by Anas ibn Malik [ra] who stated that Allah's Messenger ﷺ said: "Whoever sends blessings upon me once, Allah sends mercy upon him tenfold, ten sins are forgiven for him and he is raised ten stations." [*Sunan al-Nasā'i*, book of *Ṣaḥḥ*, chapter 35]

¹ *Radd al-Mubtāḥ 'ala 'Uḍurr al-Mukhtār (Hādhiyat Ibn 'Abidin)*, chapter of *Sunan al-Salāh*, volume 1, page 312.

"O my Lord! Make me establish the prayer, and my offspring. O our Lord! Accept my prayer. O our Lord! Forgive me, and my parents, and all the believers on the Day when Reckoning will take place."

After that, he makes salutation (*salām*) to the right and to the left respectively saying:

السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ

"May peace be upon you, and the mercy of Allah."

With the salutations, he intends whoever is with him, as mentioned in Chapter 5, Section 4 (*Sunnahs of Prayer*).



Chapter 5, Section 7 *Mubtāḥ al-Salāh*

Nullifiers of Prayer

Corruption (*fasād*) and nullity (*bayṭān*) in worship are the same, because both of them refer to the ceasing of worship from it being classified as worship due to the omission of some obligations.²

Nullifying factors

1. To say something that is alien to the prayer (when words are complete and can be heard), whether spoken deliberately, out of forgetfulness, out of error or unknowingly.³

2. To supplicate with what resembles the speech of people, such as: "O Allah! Dress me in such-and-such a garment," or: "Feed me such-and-such food."⁴

² *Qur'an*, Surah Ibrahim (14), verses 40-41.

³ *Radd al-Mubtāḥ 'ala 'Uḍurr al-Mukhtār (Hādhiyat Ibn 'Abidin)*.

⁴ *Manāqib al-Faḥḥāwī Sharḥ Nur al-Faḥḥāwī*.

3. To greet someone with salutation (*salām*), even if done out of forgetfulness, and to return the greeting, whether with the tongue or by a handshake.¹
4. To perform a major action, and not a minor action. The difference between the two is that a major action is the one that an onlooker would have no doubt regarding the worshipper not being in a state of prayer, but when the onlooker is only suspicious then that act will be considered minor, according to the most authentic opinion.²
5. To move the chest away from the *qiblah*, except for the occurrence of minor ritual impurity or when the worshipper is in the prayer of fear (*ṣalāt al-khawf*).³
6. To eat or drink something taken from outside the mouth, even if that may be as small as a sesame seed, or something that was struck between the teeth to the approximate minimum size of a chickpea.⁴
7. To make a noise from the throat without any reason,⁵ such as *uffuff*,⁶ *ah-ah*,⁷ *ow-ow* (ouch-ouch),⁸ or to cry loudly out of pain or distress.⁹
8. To reply to the one who sneezes with the words *yarhamu ka'Allāh* (Allāh have mercy on you), or to say *innā il-Lāh wa innā ilay-Hi rāji'ūn* (Verily, we are for Allāh and to Him shall we return) upon hearing bad news. Furthermore, to say *al-hamdu il-Lāh* (All praise is to Allāh) upon hearing good

¹ *Nūr al-Iḥāḥ*.² *Maraqī' ʿFaiḥ Sharḥ Nūr al-Iḥāḥ*.³ *Maraqī' ʿFaiḥ Sharḥ Nūr al-Iḥāḥ*.⁴ *Nūr al-Iḥāḥ*.⁵ If the noise is made for a reason, such as to clear the throat in order to improve the voice and make it sharper, to correct the Imam of his error or to announce that he is in prayer; to make the noise from the throat would not invalidate the prayer.⁶ This is known as *ta'yif*.⁷ This is known as *awin*.⁸ This is known as *ta'aṣṣuḥ*.⁹ *Maraqī' ʿFaiḥ Sharḥ Nūr al-Iḥāḥ*.

- news: to say *subḥān Allāh* (Glory be to Allāh) or *lā ilāha illā'Allāh* on hearing something amazing; to use something from the Qur'ān with the intention of replying to someone, such as when one asks for a book, to reply by saying *yā yabūdā khudh al-kiṭāba bi qawwāḥ* (O Yahūd! Take the book firmly).¹ If, however, he does not intend to say that as a response to anyone then it does not nullify the prayer.²
9. When the one in *ṭayammum* finds water and has the capacity to use it.³
 10. The lapsing of the period of wiping over *khuff*. Likewise, their removal, even if with a trivial action.⁴
 11. The naked one's acquiring of a cover.⁵
 12. The one praying by indication gaining the capacity to perform bowing and prostration.⁶
 13. To laugh out in a manner that the laughter is audible.⁷
 14. To omit without reason a rudimentary part (*rakʿ*) or a condition (*shart*) of prayer.⁸
 15. Exposure of the private parts, or attachment of physical impurity that prohibits prayer, during the complete performance of one rudimentary part, or during the time it would take to complete one rudimentary part (i.e. three *tasbeḥ*).⁹

¹ *Maraqī' ʿFaiḥ Sharḥ Nūr al-Iḥāḥ*.² *Al-Faiḥ al-ʿAlamgiryūḥ (al-Faiḥ al-Himdyūḥ)*.³ *Maraqī' ʿFaiḥ Sharḥ Nūr al-Iḥāḥ*.⁴ *Maraqī' ʿFaiḥ Sharḥ Nūr al-Iḥāḥ*.⁵ *Nūr al-Iḥāḥ*.⁶ *Nūr al-Iḥāḥ*.⁷ *Maraqī' al-Madīn*.⁸ *Fiqh al-Sunnah*.⁹ *Hibḥat al-Jahān ʿala Maraqī' ʿFaiḥ*.

Disliked Aspects of Prayer

Undesirable (*makrūh*) is the opposite of preferred (*mahbūh*). If an action causes the omission of something that is incumbent (*wājib*) then that action is severely repugnant (*makrūh taḥrīmī*), if it causes the omission of an emphatic sunnah (*sunnah mu'akkadah*), then it is offensive (*isā'ah*), and if it causes the omission of a non-emphatic sunnah (*sunnah ghayr mu'akkadah*), then it is morally undesirable (*makrūh tanziḥī*).

Undesirable acts in prayer

1. To perform something futile¹ and minor using one's hand unnecessarily on his clothes, his body or his beard.²

Futile actions are severely repugnant, on account of the saying of Prophet Muhammad ﷺ: "Verily, Allāh detests three actions for you: the futile action in prayer, obscenity when fasting, and laughing near graves."³ The Prophet ﷺ once saw a man twiddling his beard during the prayer, so he said: "If his heart was fearful (of Allāh), his limbs would also show fear."⁴

However, it is not undesirable to do such actions out of need, such as to remove sweat or irritating dust from one's face.⁵ It is said that to scratch oneself with one hand thrice within one rudimentary part (*rukn*) of prayer invalidates the prayer, if he raised his hand each time.⁶

¹ This is an action in which there is no benefit, and no logic behind it ('*abaḥ*). Here it refers to that which is not from the actions of the prayer. [Maraḡī 'i-Faḍāḥ Sharḥ Nūr al-Iḍāḥ]

² Kitāb al-Fiqḥ 'ala 'i-Madhāhib al-Arba'ah.

³ Radd al-Muḥīṭ 'ala 'i-Durr al-Mukḥīṭ (Ḥāshiyat Ibn 'Abidin).

⁴ Maraḡī 'i-Faḍāḥ Sharḥ Nūr al-Iḍāḥ.

⁵ Kitāb al-Fiqḥ 'ala 'i-Madhāhib al-Arba'ah.

⁶ Radd al-Muḥīṭ 'ala 'i-Durr al-Mukḥīṭ (Ḥāshiyat Ibn 'Abidin).

2. To crack the fingers and enter them into one another is severely repugnant.¹
3. To look around by turning the head. Though gazing with the eyes is permissible, but to turn the chest nullifies the prayer.²
4. To roll the sleeves up above the forearms, for in that lies arrogance which is against the spirit of prayer.³
5. To pray only in trousers, or only in a loincloth (*izār*), when one has the capacity to don a shirt. In this lie laziness, carelessness and lack of respect. It is severely repugnant.⁴
6. To drape cloth (*sīd*) out of arrogance or laziness, and that is to place a cloth over the head and the shoulders, or over the shoulders only, and to let the ends fall free on either side by not tying them.⁵ Draping is severely repugnant.⁶ This only applies when there is no reason to do so: when there does exist a reason, however, such as intense cold or heat, then it is not undesirable.⁷
7. To wrap up inside a cloth in such a manner that no place remains whence he may project his hands.⁸
8. To recite the Qur'ān in other than the standing posture, such as to complete the reciting in the bowing position.⁹
9. To repeat the same *sūrah* within the same unit or in two units of obligatory prayer, provided one knows other *sūrahs*, is morally undesirable.¹⁰ Repetition is not undesirable in supererogatory prayers.¹¹

¹ Ḥāshiyat al-Tahīṭ 'ala Maraḡī 'i-Faḍāḥ.

² Kitāb al-Fiqḥ 'ala 'i-Madhāhib al-Arba'ah.

³ Ḥāshiyat al-Tahīṭ 'ala Maraḡī 'i-Faḍāḥ.

⁴ Ḥāshiyat al-Tahīṭ 'ala Maraḡī 'i-Faḍāḥ.

⁵ Al-Durr al-Mukḥīṭ Sharḥ Tanwīr al-Abyār.

⁶ Ḥāshiyat al-Tahīṭ 'ala Maraḡī 'i-Faḍāḥ.

⁷ Kitāb al-Fiqḥ 'ala 'i-Madhāhib al-Arba'ah.

⁸ Maraḡī 'i-Faḍāḥ Sharḥ Nūr al-Iḍāḥ.

⁹ Ḥāshiyat al-Tahīṭ 'ala Maraḡī 'i-Faḍāḥ.

¹⁰ Maraḡī 'i-Faḍāḥ Sharḥ Nūr al-Iḍāḥ.

¹¹ Maraḡī 'i-Faḍāḥ Sharḥ Nūr al-Iḍāḥ.

10. To recite a *sūrah* or verse prior to the one he has recited, such as when one recites *Sūrat al-Ikhlas* (112) in the first unit and then he recites *Sūrat Lahab* (111) in the next unit. If, however, he ends the *Qur'ān* in one unit, he shall recite *Sūrat al-Baqarah* (2) in the next unit.¹ The Prophet ﷺ was asked: "Which action is the best?" He replied: "One that proceeds after pausing." He was then asked: "What is that which proceeds after pausing?" The Prophet ﷺ replied: "Reciter of the *Qur'ān* who goes from the beginning of the *Qur'ān* to its end and from its end to its beginning; whenever he pauses (at the end), he proceeds again (at the beginning)."²

11. To recite two *sūrahs* with a gap of only one *sūrah* between them, such as when one recites *Sūrat al-Ikhlas* (112) in the first unit and then he recites *Sūrat al-Nās* (114) in the next unit, leaving out *Sūrat al-Falaq* (113) between them. This gives the impression of favouritism between *sūrahs*.³

12. To deliberately sniff perfume, for such an act is not from among the actions of prayer.⁴

13. To refrain from placing hands upon the knees when bowing, upon the thighs in the space between the two prostrations and in the *tashahhud*, and to refrain from placing the right hand over the left hand when standing.⁵

14. To close the eyes, other than out of convenience, such as when one closes them in order to refrain from seeing that which could disturb his solemnity of prayer.⁶ This is morally undesirable.⁷

15. To raise the eyes towards the sky, and this is severely

repugnant,¹ due to the saying of the Prophet ﷺ: "What is the state of those people who raise their eyes towards the sky in their prayers!" He emphasised his statement in this regard to such an extent that he said: "They should stop that, lest their eyesight is snatched away from them."²

16. To cover one's mouth and nose, for the Prophet ﷺ has forbade men from covering their mouths.³

17. Without valid reason, to restrict prostration to the forehead only and to not use the nose. This is severely repugnant.⁴

18. To squat (*iq'ā'*), and that is to sit on the buttocks whilst raising the thighs vertically, touching the knees to one's chest and placing both hands on the ground. This is severely repugnant,¹ for the narration of Abū Hurayrah [ra]: "The Prophet ﷺ forbade me from pecking like a cock, squatting like a dog and averting (from side-to-side) like a fox."²

19. To lay both arms on the ground, and that is to lay them flat during prostration. This is severely repugnant, except for women.⁷

20. To prostrate upon the coil of one's turban,⁸ unless it is out of the necessity of hot, cold or hard conditions, when the coil is on the forehead. It is morally undesirable.⁹ When the coil is over the head, however, and one prostrates upon that in a manner that the forehead does not connect with the ground, his prayer is invalid. It is out of neglect that people do as such.¹⁰

¹ *Marāqī 'l-Falāḥ Sharḥ Nūr al-Iḥlāḥ*.

² *Sunan al-Darimi*, book of *Faḍl al-Qur'ān*, chapter 33.

³ *Kutub al-Fiqh* alā 'l-Madhāhib al-Arba'ah.

⁴ *Marāqī 'l-Falāḥ Sharḥ Nūr al-Iḥlāḥ*.

⁵ *Marāqī 'l-Falāḥ Sharḥ Nūr al-Iḥlāḥ*.

⁶ *Ḥaḥiyat al-Talīm alā Marāqī 'l-Falāḥ*.

⁷ *Radd al-Muḥīr alā 'Durr al-Mukhtār (Ḥaḥiyat Ibn 'Abidin)*.

¹ *Ḥaḥiyat al-Talīm alā Marāqī 'l-Falāḥ*.

² *Sahīḥ al-Bukhārī*, book of *Adhān*, chapter 92.

³ *Ḥaḥiyat al-Talīm alā Marāqī 'l-Falāḥ*.

⁴ *Marāqī 'l-Falāḥ Sharḥ Nūr al-Iḥlāḥ*.

⁵ *Radd al-Muḥīr alā 'Durr al-Mukhtār (Ḥaḥiyat Ibn 'Abidin)*.

⁶ *Mawṣū'at al-Madīnah*, volume 2, page 311.

⁷ *Radd al-Muḥīr alā 'Durr al-Mukhtār (Ḥaḥiyat Ibn 'Abidin)*.

⁸ A coil is one of the folds of the turban. [*Marāqī 'l-Falāḥ Sharḥ Nūr al-Iḥlāḥ*].

⁹ *Ḥaḥiyat al-Talīm alā Marāqī 'l-Falāḥ*.

¹⁰ *Marāqī 'l-Falāḥ Sharḥ Nūr al-Iḥlāḥ*.

21. To prostrate upon images of animate objects, as that would resemble worshipping them.¹ It is abhorrently worse if the image is in front of the worshipper.² Nevertheless, if the image is upon the body of the worshipper and concealed under clothing, or if it is a small image, such as that on coins and rings, there is no harm in it.³

22. To pray in a cemetery when there is a grave in front of the worshipper, in such manner that if one was to pray with humility, his glance falls on the grave. If, however, the grave is behind him or above him, or even below that which he stands on, then such prayer, according to research, is not detested. This applies to graves other than those of Prophets [as], for prayer at the graves of Prophets [ra] is absolutely not detested.⁴ For the grave of Prophet Ismā'il (Ishmael [as]) is in the enclosure below the roof drain (*mitzab*) of the Ka'bah, and there are graves of seventy Prophets [as] between the Black Stone and the well of *zam-zam*.⁵

23. To pray with an intense urge to pass water, pass stools or pass wind. This is severely repugnant.⁶ If one begins prayer in this condition, it is recommended for him to break it.⁷

24. To pray when food is present and one's appetite is inclined to it, unless one fears the lapsing of the time of the prayer, or of the congregation.⁸ This is according to the saying of the Prophet ﷺ: "It is not correct to pray when food is present and nor when there is need to relieve oneself."⁹

25. To pray with the head uncovered out of laziness, but if that is

done for humility and submission, then it is permitted and not disliked.¹

26. To stand in one row when there is space in the row ahead. Likewise, to stand alone behind a row in which there is no space. In such a case, he is to pull someone back from that row and stand by him. However, in our times it is better to stand alone due to the prevalence of ignorance amongst the people for when he pulls him back, he may nullify his prayer.²

27. To pray in the presence of people who are sleeping.³

28. To pray facing an oven or a furnace of clay as it resembles fire worshippers. As far as praying facing a lamp or a lantern is concerned, it is not disliked as it does not resemble worship.⁴

29. Praying towards the human face is severely repugnant.⁵

30. To refrain from placing a *sutrah* (screen) in a place where the passing of people in front of the worshipper is assumed. This is morally undesirable.⁶

Note: It is recommended to place a *sutrah*. This is something the worshipper places in front of himself, be it a chair, a staff, a wall or anything else, in order to stop others from passing in front of him when he is praying. The minimum length of *sutrah* is a one-yard cubit (*dhira'*)⁷ and there is no limit to its width. The distance between the *sutrah* and the feet of the worshipper should be approximately three cubits.⁸



¹ *Marāqīʿ Faḍl* Sharh Nūr al-Idāh.
² *Ḥaḥḥiyat al-Jahān* 'ala Marāqīʿ Faḍl.
³ *Al-Faḥḥa* al-*Alam* (al-Faḥḥa al-Faḥḥa), chapter of *Imām*.
⁴ *Kutub al-Fiqh* 'ala Ṭaḥḥab al-Aḥḥa.
⁵ *Ḥaḥḥiyat al-Jahān* 'ala Marāqīʿ Faḍl.
⁶ *Radd al-Muḥḥar* 'ala Ṭaḥḥab al-Aḥḥa.
⁷ *Kutub al-Fiqh* 'ala Ṭaḥḥab al-Aḥḥa.
⁸ *Kutub al-Fiqh* 'ala Ṭaḥḥab al-Aḥḥa.
⁹ *Saḥḥ Mawḥ*, book of *Mawḥ*, chapter 16.

¹ *Kutub al-Fiqh* 'ala Ṭaḥḥab al-Aḥḥa.
² *Al-H. Pirzada*.
³ *Kutub al-Fiqh* 'ala Ṭaḥḥab al-Aḥḥa.
⁴ *Marāqīʿ Faḍl* Sharh Nūr al-Idāh.
⁵ *Radd al-Muḥḥar* 'ala Ṭaḥḥab al-Aḥḥa.
⁶ *Ḥaḥḥiyat al-Jahān* 'ala Marāqīʿ Faḍl.
⁷ The length of *dhira'* varies from country to country. It is usually between 98 cm to 80 cm.
⁸ *Kutub al-Fiqh* 'ala Ṭaḥḥab al-Aḥḥa.

Congregational Prayer

Jamā'ah (congregation) literally means 'an assembly of people', and in Islamic legal terminology, it means 'the Imām plus one or more persons'. The congregational prayer (*salat al-jamā'ah*) is an emphatic sunnah for men, close to being incumbent, for Allāh ﷻ says:

وَأَزْكُوا مَعَ الرَّكْعَيْنِ ۝

"And bow down your heads with those who bow down (in worship)." [2:43]

Prophet Muḥammad ﷺ said: "Congregational prayer is twenty-seven times more excellent than solitary prayer."² He also said: "If there are three (or more) persons in a village or a desert, and (congregational) prayer is not established between them, Shayṭān (Satan) has overpowered them. It is therefore imperative for you to attach to the congregation, for the wolf devours the lonesome (sheep)."³

Sometimes, congregation is a condition for the validity of prayer, such as for the Friday prayer and the prayer of the two 'Eids. Sometimes, it is a communal sunnah, such as for the *larāwih* prayers and the funeral prayer.⁴

Congregational prayer is from the signs of Islām and amongst the eminent features of this religion.⁵ The underlying wisdom behind the prescribed duty of congregational prayer is the establishment of

² Qur'ān, Surah al-Baqarah (2), verse 43.

³ *Sahih al-Bukhari*, book of *Adhān*, chapter 30.

⁴ *Al-Ahkām al-Fiqhiyah* of *Madhab al-Ash'arī*, chapter 48.

⁵ *Mawāqif* 'I-Falah Sharh Nūr al-Iqāb.

an affectionate system between worshippers and to learn from scholars.¹

Types of followers in prayer

1. *Mudrik*:
Mudrik (attainer) is he who performs the prayer completely with the Imām, meaning that he attained all units with him.
2. *Labīq*:
Labīq (leaver) is he who began the prayer with the Imām, then he lost some or all units due to an excuse, such as ritual impurity befalling him. The ruling of such an individual is like that of the follower of an Imām in congregation; he shall not recite anything and nor perform the two prostrations for error when he makes up for that what he lost.

3. *Masbūq*:
Masbūq (latecomer) is he whom the Imām overtakes in a portion of the prayer; he shall be like the individual (*munfarid*) in whatever he makes up by way of *qadā'* (making up) after the Imām has completed his prayer.

Congregational prayer of women

It is not prescribed for women to pray in congregation, and hence, it is severely repugnant for them to pray amongst themselves. If they do pray in congregation, it shall be incumbent for the female Imām to stand in the middle of them women with her heel relatively ahead. She is not to recite aloud in a prayer that requires audible recitation. Furthermore, women should not attend prayer congregations with men, as in this there lies temptation.²

Most worthy of leading the prayer (*imāmah*)

Leading the prayer (*imāmah*) is more excellent than *adhān* by virtue

¹ *Hidayat al-Talib* 'ala *Mawāqif* 'I-Falah.

² *Mawāqif* 'I-Falah Sharh Nūr al-Iqāb; *Hidayat al-Talib* 'ala *Mawāqif* 'I-Falah.

of the constant performance of it by the Prophet ﷺ and the Rightly Guided Caliphs [ra].¹

If the ruler, the governor, the judge, the local Imām or the owner of the house is not amongst the attendees, then the most worthy person for leading prayer will be he who is most knowledgeable regarding the commandments of prayer, provided he abstains from public indecencies. If they are all equal, then the one who best recites the Qur'ān; if they are still equal, then the most pious of them; if they are still equal, then the eldest of them; and if they are yet equal in age, then the best of them in manners. If they are equal in this too, then the one who is the most handsome of face, and if they are still equal, then the people are to choose their Imām. If they differ, then the legitimate Imām is the one whom the majority choose. If someone more worthy of leading prayer than the local Imām enters the masjid, the local Imām has more right.² It is abhorred for the morally corrupt person to lead prayer, unless he leads those similar to himself.³

Disparity of location between Imām and follower

Any difference between the place of the Imām and of the follower nullifies the following (*igtiḍāʾ*), irrespective of whether the state of the Imām becomes doubtful to the follower or not. If someone praying in his home, follows behind the Imām being in the masjid, and there is a passageway, or similar, between the house and the masjid, the following is invalid due to the disparity of location. If, however, the house is adjacent to the masjid in such that there is nothing but a wall between them, the prayer of the follower shall be valid, provided the state of the Imām is not doubtful to the follower, by either being able to hear him, hear the announcer, see the Imām or see other followers.

Following is valid in a spacious masjid in which there is, between the Imām and follower, no space of a path through which vehicles

may pass, and no stream large enough through which a vessel may pass. If there is such a gap between the two, then following is invalid. With regards to the desert, following is not valid if there is a gap of two rows between the Imām and the follower.⁴

Congregation of one follower with the Imām

The virtue of congregation is achieved with merely one person, be a comprehending child or a woman. If there is only one man with the Imām, or a minor who comprehends prayer, he stands to the right of the Imām, but if there are many with him, they stand behind the Imām.⁵

If one prays with his wife or with his child inside the home, the virtue of congregation is thereby achieved.⁶ For the Friday prayer, however, it is conditional for there to be two or three other persons other than the Imām.⁴

If one begins to follow an Imām on his own, and thereafter another person arrives, then the Imām proceeds forwards to his own place of prostration, or the first follower moves from the right side of the Imām to the back, or the newcomer pulls him back if he does not apprehend that follower to nullify the prayer (out of ignorance). It is better for the Imām to remain in his place and for the follower to move back for the Imām is to be followed and the forming of rows behind the Imām is the responsibility of the followers; all this is in the view of possibility, otherwise, the third individual (i.e. the newcomer) stands to the left of the Imām with neither the Imām advancing forwards nor the previous follower stepping backwards.¹

Prayer of the single follower

If someone is left on his own with no space in the rows, he awaits

¹ *Maraḡī ʿl-Faḥḥ Sharḥ Nūr al-Iḍāb.*

² *Al-Faḥḥ al-ʿAlamīyyah (al-Faḥḥ al-Hindīyyah).*

³ *Al-ʿIḥkām al-Fiqhiyyah fī'l-Madhabih al-Arbaʿah.*

⁴ *Al-Mabḥūṭ al-Fiqhiyyah fī'l-Madhabih al-Arbaʿah.*

⁵ *Maraḡī ʿl-Faḥḥ Sharḥ Nūr al-Iḍāb.*

⁶ *Al-Jawābāt al-Nayyirah ʿalā Mukhtasar al-Qudūrī.*

⁷ *Maraḡī ʿl-Faḥḥ Sharḥ Nūr al-Iḍāb.*

⁸ *Radd al-Muḥtār ʿalā ʿl-Durr al-Mukhtār (Ḥaḍḥat Ibn ʿAbidin).*

another to arrive so that they may both stand behind the rows. If no person arrives such that the Imām bows, then that person selects someone who knows best this issue from the last row and pulls him back, and both of them should stand behind that row. If he does not find anyone who knows this issue, he stands alone behind that row out of necessity, directly behind in line with the position of the Imām. If someone stands alone without due reason, his Prayer is still valid.¹

Sequence of rows

The men, foremost, form the rows, followed by minors and then women, based upon the saying of Abū Malik al-Ash'arī [ra]: "Shall I not teach you the prayer of Allāh's Messenger ﷺ?" Then, (upon his directions) the men formed rows, then the minors formed rows behind the men, then the women formed rows behind the minors.²

The most excellent row

It has been narrated in tradition that 'when Allāh ﷻ showers mercy upon the congregation, He showers it foremost over the Imām, then it passes over to the one who is directly behind in line with him in the first row, thereafter to the right and then to the left, followed by the second row.'³ Standing in the front row is superior to standing in the second row, and the second row is superior to the third row, and so on. The most excellent place for the follower is the one that is nearest to the Imām.⁴

Sacrificing the front row

If someone takes a place in the front row, and then someone arrives who is older than him in age or is a learned man, he ought to retreat backwards out of respect and let that person come to the front. The statement of Allāh ﷻ indicates towards this:

¹ *Radd al-Muḥīr* 'ala 'l-Durr al-Mukḥīr (Ḥaṣḥayāt Ibn 'Abidin).

² *Muḥamad Ahmad ibn Hambal*, volume 5, page 341.

³ *Radd al-Muḥīr* 'ala 'l-Durr al-Mukḥīr (Ḥaṣḥayāt Ibn 'Abidin).

⁴ *Al-Fatawā al-Muḥīr* (al-Fatawā al-Hindiyah).

وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"And they give themselves preference over themselves, even though they (themselves) are in need." [59:9]

It has been reported in *Ṣaḥīḥ Muslim* that the Prophet ﷺ was presented with a drink, of which he drank some. To his right was Ibn 'Abbās, who was the youngest, and to his left were elders. The Prophet ﷺ said to him: "Do you allow me to give it to them?" The Prophet ﷺ replied: "No, by Allāh! (I shall not let anyone child (Ibn 'Abbās) gave it to the child. There is have this privilege)." So the Prophet ﷺ gave it to the child. There is no doubt that the seeking of permission by the Prophet ﷺ in this episode is sufficient evidence for the existence of a legal basis in the Sharī'ah of giving up one's right in respect for the elders.¹

Condensing the prayer

The Imām should not extend the prayer more than the length prescribed by the sunnah, and he should take into consideration the condition of the followers.² The Prophet ﷺ said: "If any of you leads the people in prayer, he should make it brief as there may be the weak, the sick and the elderly amongst them. If, however, any of you prays on his own, he may lengthen as much as he wishes."³

Repetition of the congregation

In a local masjid, it is severely repugnant to repeat a congregation with an *adhān* and an *iqāmah*, but it is permitted to do so in a masjid that is in the path, or one that has no Imām or *mu'adhdhin*, and people pray there in groups; in such a case, it is better for each group to pray with its separate *adhān* and *iqāmah*.⁴

¹ *Qur'ān*, Surah al-Hashr (59), verse 9.

² *Radd al-Muḥīr* 'ala 'l-Durr al-Mukḥīr (Ḥaṣḥayāt Ibn 'Abidin).

³ *Al-Jawharat al-Nayyirah* 'ala *Mukhtasar al-Qudari*.

⁴ *Ṣaḥīḥ al-Bukhārī*, book of *Adhān*, chapter 62.

⁵ *Radd al-Muḥīr* 'ala 'l-Durr al-Mukḥīr (Ḥaṣḥayāt Ibn 'Abidin).

Reasons to avoid congregation

The commandment to join congregation lapses in any of the following circumstances:

Rain, cold, fear, blindness, old age, illness, nursing the sick, discussing *fiqh* in the company of scholars when one apprehends losing this knowledge, and presence of food when one is inclined to it, as well as when one has the urge to pass stools, pass water or pass wind, for the Prophet ﷺ said: "When prayer is established and any of you feels the urge to relieve himself, he should first relieve himself."

If one stays away from congregational prayer due to a legally permitted excuse but his intention was to attend had not that excuse materialized, then he receives the reward of congregational prayer, for the Prophet ﷺ said: "Verily, actions are based on intentions, and for every person is what he intends."

Imam's place of standing

The Imam ought to stand in front of the centre of the rows; if he stands to their right or to their left, he commits an offence (*isa'ah*) due to going against the sunnah. Directly behind the Imam ought to stand that individual who is the most worthy of leading prayer, in cases such as the Imam invalidating his ablution, etc.³

Straightening rows and filling spaces

When they stand to establish congregational prayer, the people ought to stand together, close up the spaces and straighten up in the rows in line with their shoulders.⁴ The Prophet ﷺ said: "Straighten up your rows, for keeping the rows straight forms part of the establishing of prayer."⁵ Anas [ra] reports that the prayer was

³ *Sunan al-Tirmidhi*, book of *Taharah*, chapter 108.

⁴ *Martani 'I Fatah Sharh Nisr al-Idah*.

⁵ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

⁶ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

⁷ *Sahih al-Bukhari*, book of *Adhan*, chapter 75.

standing and Allāh's Messenger ﷺ turned to them and said: "Maintain straightness in rows and stand together, for I see you from behind my back."

The Prophet ﷺ also said: "Do you not form rows in the manner the Companions [ra] asked: 'The Prophet ﷺ before their Lord?' The Companions [ra] asked: 'angels form rows before their Lord?' How do the angels form rows before their Lord?" The Prophet ﷺ replied: "They complete the foremost rows and they stand together in the row."⁷

Five things the follower omits if the Imam omits

The followers abstain from the following five things, if the Imam omits them:

The *takbirs* of 'Eid prayers; the first sitting; the prostration of recitation; the prostrations for error; and the *qunūt* if he fears losing the bowing posture.⁸

Four things the follower may omit if the Imam performs

The followers are permitted to omit the following four things, if the Imam performs them:

1. If the Imam deliberately increases a prostration in the prayer, then the follower does not follow him.
2. If the Imam increases *takbirs* of 'Eid prayers more than those proven by the sayings of the Companions [ra].
3. If the Imam makes a fifth *takbir* in the funeral prayer.
4. If the Imam forgetfully stands towards an additional unit after the final sitting in obligatory prayers, then the follower does not follow. If the Imam does not conclude the extra unit

⁸ *Sahih al-Bukhari*, book of *Adhan*, chapter 72.

⁹ *Sahih Muslim*, book of *Salah*, chapter 27.

¹⁰ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

with prostration, and he retreats and performs salutation, the follower performs the salutation with him, but if he concludes the extra unit with the prostration, then the follower performs salutation.¹

Nine things the follower performs if the Imām omits

The followers perform the following nine things, if the Imām omits them:

1. Raising the hands in *takbīr* *mab*.
2. Recitation of *ihād*.²
3. *Takbīr* in bowing.
4. *Takbīr* in prostrating.
5. *Tasbīh* in both (bowing and prostrating).
6. *Tasmī*.
7. Recitation of *tashahhud*.
8. Salutation (*salām*).
9. *Takbīr* of *tashīq*.³



Chapter 5, Section 10 *Ṣalāt al-Maḥḥaq*

The Latecomer's Prayer³

When the worshipper enters the masjid and he finds the prayer standing, it is incumbent for him to join with the Imām in whatever state that Imām may be; in the bow, prostration, sitting or standing. Prophet Muḥammad ṣ said: "When any of you come to prayer, be the Imām in any condition, he should do as the Imām does."⁴

¹ *Al-Fatāwā al-ʿAlamīyah* (al-Fatāwā al-Hindīyah).

² *Al-Fatāwā al-ʿAlamīyah* (al-Fatāwā al-Hindīyah).

³ The latecomer (*maḥḥaq*) is he whom the Imām has surpassed in a portion of the prayer. He is like the individual worshipper in respect of what he performs after the Imām.

⁴ *Sunan al-Tirmidhī*, chapters of *Jumu'ah*.

The people of knowledge state: "When any man arrives and the Imām is prostrating, that man should also prostrate with him. Imām is prostrating, that man should also prostrate with him. Though that unit will not be for him if he has missed the bowing with the Imām."¹

If the latecomer catches the Imām in any unit that the latter is reciting audibly, the latecomer does not recite *ihād*. When the latecomer stands, at the end, to make up for what he missed, he recites *ihād* and *la'awwadh* for recitation.

If he finds the Imām in the sitting position, the latecomer does not recite *ihād*, but pronounces *takbīr* for entering prayer, then pronounces *takbīr* for lowering down and he then sits down following the Imām in the final *tashahhud*; he recites *tashahhud* slowly in order so that he may complete it when the Imām makes salutation. If he completes his *tashahhud* (prior to the Imām making salutation), he refrains from occupying himself with the subsequent supplications but repeats the words *ash-hadu al-lā ilāha illā ʾAllāh*. If he makes salutation out of forgetfulness with or prior to the Imām, the prostrations for error (*suḥūd al-sahw*) are not due on him.

The latecomer first of all performs the unit of prayer in which there is compulsory recitation. If, for instance, he performed one unit with the Imām in *maghrib* prayer, then he is to perform two units afterwards with one sitting in between them, thus totalling three sittings. In both units, he recites *Sūrat al-Fāṭihah* and an additional *sūrah*.

If one finds the Imām in *tashahhud*, and the Imām stands up, or he makes salutation at the conclusion of the prayer, prior to the follower completing his *tashahhud*, it is better for him to complete it and it suffices even if he does not complete it.

If the Imām raises his head from the bow or prostration prior to the follower completing three *tashahs*, the follower does likewise, according to the most correct opinion. If the follower raises his

¹ *Sunan al-Tirmidhī*, chapters of *Jumu'ah*.

head from bow or prostration before the Imām, he ought to return to it.¹



Chapter 5, Section 11

Al-Adhkar wa-l-'Ad'iyaḥ ba'd al-Salām

Invocations and Supplications after Salutation

Allāh ﷻ says:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ

"When you have completed the prayer, remember Allāh." [4:103]²

Prophet Muḥammad ﷺ would supplicate and make remembrance of Allāh ﷻ after salutation (*salām*), as has been reported in the following *ahādith*:

1. It is related by Thawbān [ra] that whenever Allāh's Messenger ﷺ would complete his prayer, he would seek forgiveness thrice and then say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَفِيكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"O Allāh! You are Peace and from You comes peace. You are blessed, O You of Majesty and Generosity!"

2. It is related by Ka'b ibn 'Ujrah [ra] that Allāh's Messenger ﷺ

¹ *Al-Faḍl wa al-'Alam*, p. 134 (al-Balad al-Hindiyah).

² *Qur'ān*, Surah al-Nisā' (4), verse 103.

³ *Sahih Muslim*, book of *Maḥajid*, chapter 26.

said: "There are *mi'aqqibat* (repeated words),¹ pronouncers and performers of which after obligatory prayers never suffer and performers of which after obligatory prayers never suffer loss: thirty-three *tasbehs* (*subḥān Allāh*), thirty-three *tahmids* (*al-ḥamdu li'llāh*), and thirty-four *takbirs* (*Allāhu Akbar*)."²

1. It is related by Sa'd ibn Abī Waqās [ra] that Allāh's Messenger ﷺ would seek refuge with Allāh ﷻ following each prayer with these words:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبْثِ وَالْعُذُ بِكَ مِنْ أَنْ أَرَدَّ إِلَى أَرْذَلِ الْعُزْرِ وَأَعُوذُ بِكَ مِنْ فَتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

"O Allāh! I seek refuge with You from cowardice, and I seek refuge with You from ending in contemptible old age, and I seek refuge with You from the tribulation of the world, and I seek refuge with You from the punishment of the grave."

4. It is related by Abū Umāmah [ra] that it was asked: "O Allāh's Messenger! Which supplication is the most accepted?" He replied: "The one made) In the depth of the last portion of the night, and following the obligatory prayers."³

A short supplication suffices if sunnah prayers follow the obligatory prayers, and one may supplicate and make invocations after the sunnah prayers too. If, however, there are no sunnah prayers following the obligatory prayers, then one supplicates and makes invocations as much as he wishes.

It is preferable for the Imām to face the people, if he wishes, so long as he is not face-to-face with a worshipper. If he wishes, he may turn to his left, or to his right and thus render the *qiblah* to his left, this is the most excellent according to what has been reported in *Sahih*

¹ These are words of glorification of Allāh ﷻ that are pronounced after prayers, or words that are said again and again.

² *Sahih Muslim*, book of *Maḥajid*, chapter 26.

³ *Sahih al-Bukhārī*, book of *Jihād*, chapter 25.

⁴ *Sunan al-Tirmidhī*, book of *Da'awāt*, chapter 79.

Muslim: "Whenever we would pray behind Allāh's Messenger ﷺ, we would prefer to be on his right side so that he would turn to face us."¹

Method of supplication

1. It is related by Ibn 'Abbās [ra] that Allāh's Messenger ﷺ said: "Whenever you supplicate to Allāh, then do so with the palms of your hands, and do not supplicate with the backs of them. When you have finished, wipe them over your face."²
2. It is reported by Salmān [ra] that the Prophet ﷺ said: "Verily, your Lord is Modest, Generous. His modesty is ashamed from His servant that he raise his hands to Him and He return them empty."³
3. Abū Mūsā al-Ash'arī [ra] said: "The Prophet ﷺ supplicated and then he raised his hands such that I saw the whiteness of his armpits."⁴
4. Ibn 'Abbās [ra] said: "When one raises his hands to his chest, that is supplication."⁵

One raises his hands up to his chest with their palms flat, facing the sky. There should be a space between the hands, be it a small one. To wipe the face with them afterwards is sunnah.⁶ This is based on the saying of 'Umar ibn al-Khaṭṭāb [ra]: "When Allāh's Messenger ﷺ would raise his hands for supplication, he would not lower them until he had wiped them over his face."⁷

Whoever wishes to seek his needs from Allāh ﷻ, he invokes blessings in abundance upon the Prophet ﷺ and then he seeks his

¹ *Marāṭiq* 'Fatāḥ Sharḥ Nūr al-Iḥlāḥ, chapter of *Sifāt al-Adhḥār*.

² *Sunan Ibn Maīnah*, book of *Du'ā'*, chapter of *Raḥ' al-Yadayn fī'l-Du'ā'*.

³ *Sunan Ibn Maīnah*, book of *Du'ā'*, chapter of *Raḥ' al-Yadayn fī'l-Du'ā'*.

⁴ *Sahih al-Bukhārī*, book of *Du'awāt*, chapter of *Raḥ' al-Ayḍi fī'l-Du'ā'*.

⁵ *Umdat al-Qarī Sharḥ Sahih al-Bukhārī*, book of *Du'awāt*, chapter of *Raḥ' al-Ayḍi fī'l-Du'ā'*.

⁶ *Hāshiyat al-Tahawī 'alā Marāṭiq* 'Fatāḥ, chapter of *Sunan al-Salāh*.

⁷ *Sunan al-Tirmidhī*, book of *Du'awāt*, chapter 11.

need from Allāh ﷻ. He should conclude with blessings upon the Prophet ﷺ too. For Allāh ﷻ accepts both invocations of blessings; and He is too generous to reject that which is between them.¹

'Umar ibn al-Khaṭṭāb [ra] stated: "Verily, the supplication is suspended between the heavens and the earth; nothing is elevated from it unless you invoke blessings upon your Prophet ﷺ."²



Chapter 5, Section 12

Ṣalāt al-Witr

Witr Prayer

Allāh's Messenger Muhammad ﷺ said: "Allāh has helped you with a prayer that is more excellent for you than red camels; the *witr* prayer. Allāh has prescribed it for you between 'iḥā' prayer until the rising of dawn."³

Ibn 'Abbās [ra] states: "The Prophet ﷺ would make an odd number of three units; in the first of which he would recite *sabbihī'l-ṣma Rabbi-ka'l-ʿAlā*,⁴ in the second *qul yā ayyuhā'l-kafīrūn*,⁵ and in the third *qul huwa'l-Lāḥu Ahad*.⁶"⁷

Witr prayer is incumbent (*wājib*), and it consists of three units with one salutation (*salām*). One recites *Sūrat al-Fāṭḥah* plus an additional *sūrah* in each unit. At the conclusion of the first two units, he sits and suffices himself with *tashahhud* only, and upon standing in the third unit, he does not restart from the beginning.

¹ *Radd al-Muḥār 'alā'l-Durr al-Mukḥār* (*Hāshiyat Ibn 'Abdīn*), chapter of *Ta'wīl al-Salāh*.

² *Sunan al-Tirmidhī*, book of *Ṣalāh*, chapter 33a.

³ *Sunan al-Tirmidhī*, book of *Witr*, chapter 33a.

⁴ *Qur'ān*, *Sūrat al-A'la* (87).

⁵ *Qur'ān*, *Sūrat al-Kāfirūn* (109).

⁶ *Qur'ān*, *Sūrat al-Ikhlāṣ* (112).

⁷ *Sunan al-Darīmī*, chapter of *al-Qur'ān fī'l-Witr*.

When he has completed recitation of the additional *sūrah* in that third unit, he raises his hands to his ears, pronounces *tabtir* and recites *qunūt* whilst standing and prior to performing the bow. This is the procedure during the entire year, and one does not recite *qunūt* in any prayer other than *ṭawr* prayer.

Quinti means supplication, and it is to say the following:

[illegible]

"O Allah! Verily, we seek Your help, and we seek forgiveness from You, and we believe in You, and we rely on You, and we praise You well, and we are grateful to You, and we are not unthankful to You, and we abandon and cast off those who disobey You. O Allah! We worship You alone, and we pray and prostrate to You, and we hurry towards You and attend to Your service, and we hope for Your mercy, and we fear Your punishment; for surely Your punishment will strike the disbelievers."

It is better for the Imām, the follower as well as the individual to recite *qumūt* silently.²

For the one who cannot recite *qunūt* well, he may say the following three times:

اللَّهُمَّ اغْفِرْ لِي

"O Allāh! Forgive me."

Or he may say the following:

¹ *Bahār-e Shari'at*.

¹ Al-Farāwā al-'Alamgīryah (al-Farāwā al-Hīndīyah).

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

“O our Lord! Bestow upon us goodness in this world, and goodness in the Hereafter, and save us from the punishment of the Fire.”

If one forgets to recite *qunūt* during *witr* prayer and he remembers it when bowing or after rising up from it, he should not recite it then. If, however, he recites it after raising his head up from bowing, he should not repeat the bow, but perform prostrations for error at the end due to the lapsing of *qunūt* from its original location. If the Imam bows prior to the follower completing his recitation of *qunūt*, or prior to the follower even beginning it, and the follower fears the loss of the bow, he follows the Imam. If one finds the Imam in the bowing posture of the third unit of *witr* prayer, he is deemed to have acquired the *qunūt*, and hence, he needs not recite it thereafter.

One offers *witr* prayer in congregation in the month of Ramadān only. It is more excellent to offer *witr* prayer with congregation in the month of Ramadān than to perform it alone for 'Umar [ra] would lead the people in the *witr* prayer. One does not offer it in congregation other than in the month of Ramadān, for the companions [ra] did not do so.² In the event of wilful or forgetful omission of *witr* prayer, it is incumbent to make up for it by way of *qada'* (making up for a missed prayer). When performing and making up for a missed *witr* prayer in the presence of people, one does not raise his hands for *qunūt*, so that no person becomes aware of his shortcoming.³

For one who is inclined to praying at night, it is recommended to delay the *witr* prayer until the last portion of the night, based upon the saying of the Prophet ﷺ: "Whoever fears that he may not rise in the last part of the night should offer *witr* prayer in its first part, and he who is confident that he will rise in its last part should offer *witr* prayer in the last part of the night. Surely, prayer offered in the

Nur al-Idāh.

'Al-Jamharat al-Nayyirah 'alā Mukhlāṣat al-Qudrīti.
'Radd al-Muhir' al-'Dawā' al-Mahīr 'alī-Halw al-

¹ Radd al-Muharrar ala'l-Durr al-Mukhlār (Hāsbyal Ibn 'Abidin).

last part of the night is witnessed upon (by angels of mercy), and that is more excellent.”

Chapter 5, Section 13
Ṣalāt al-Tarāwīḥ

Tarāwih Prayer

*Tarawih*² prayer is an emphatic sunnah for both men and women because Prophet Muhammad ﷺ said: "It is a month in which Allah has prescribed for you its fasting, and I have initiated for you its night prayer.³ Whoever fasts in it and performs its night prayer with faith and self-accountability, he comes out of his sins like the day his mother gave birth to him."⁴

It is more excellent to offer *laṭāwīh* prayer in congregation, because 'Umar [ra] established it with congregation. Congregational *laṭāwīh* prayer is a communal sunnah; if all the people of the masjid abstain from it, they have committed an offence for they have left the sunnah.

The intention for *tarāwīḥ* prayer is to intend to pray *tarāwīḥ*, sunnah of the time or night prayer in Ramadān. The timing for *tarāwīḥ* prayer begins after 'isha' prayer, and it consists of twenty units with ten salutations, based upon the statement of Yazid ibn Rūmān [ʔa]: "The people would establish night prayer in the era of 'Umar ibn al-Khaṭṭāb [ʔa] in Ramadān as twenty-three units."

* *Ṣaḥīḥ Muslim*, book of Ṣalāt al-Musāfirīn, chapter 21.

Taravab (also *taravabāh*) is the plural of *taravabāh*. Originally, *taravabāh* was a noun used for sitting, and this is called *taravabāh* due to the sitting taken as rest by the people after every four units. Therefore, every four units were themselves known metaphorically as *taravabāh* due to the *taravabāh* falling at the end of them.

The night prayer in the month of Ramiān refers to *lardi* prayer

¹ *Al-Muḥarrar*, book of *al-Ṣalāḥ*, chapter 173.

It is better to pause and wait between every two *tarrāwīahs*, because the word *tarrāwīh* is derived from *rāḥab* (rest). When waiting, one the word silent, pronounce *lahill*! recite the Qur'ān, invoke may remain upon the Prophet ﷺ, offer supererogatory prayers alone or blessings upon the following praise:

سُبْحَانَ ذِي الْعَرْشِ الْعَظِيمِ • سُبْحَانَ الْمَلِكِ الْمَلَكُوتِ • سُبْحَانَ ذِي الْجَبَرُوتِ وَالْجَبَرُوتِ • سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَنُوبُ • سُبْحَانَ قُدُّوسٍ رَبِّمَا رَبُّ الْمَلَائِكَةِ وَالرُّوحِ • اللَّهُمَّ أَجِزْنَا مِنَ الْعَارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

"Glorious is the Lord of power and dominion, glorious is the Lord of honor, and prestige, and majesty, and capacity, and grandeur, and dominance. Glorious is the Sovereign, the Living One who does not sleep nor will He die. (He is) Glorified, Holy, our Lord and the Lord of the angels and of Jibril (Gabriel). O Allah! Save us from Hell-Fire, O Saviour! O Saviour! O Saviour!"

It is sunnah to complete the Qur'an once during *latā'atūb* prayers within that month, but if the people find it burdensome to bear, then only such amount is recited that would not be onerous to them. One does not, in any case, omit invocations of blessings upon the Prophet ﷺ in any *tashahhud*, even though the people may find it difficult.² He does not omit *thanā'* nor *tashahhuds* of the bows and of the prostrations. Missed *latā'atūb* prayers are not made up by way of *qadā'* (making up for missed prayers) on one's own and not in congregation, because *qadā'* is from the characteristics of obligatory and incumbent prayers.

Whoever performs 'iṣḥā' prayer on his own, it is permitted for him to offer *larāwib* prayers with the Imām. If he misses one or two

¹ *Tahib* is to pronounce *la ilaha illa 'Llah* (There is no god but Allah).

² For this is an emphatic sunnah according to us, and an obligation according to some distinguished jurists (*majma'at*) including Imam al-Shafi'i. [*Hāshiyat ul-Fahrawi 'alā Maṭlaq*]³ *Fiqh*]

tarawihahs, it is permitted for him to offer the *wir* prayer with the congregation and thereafter make up for the *tarawih* prayers missed. Alternatively, he can offer the *tarawih* prayers first and then offer the *wir* prayer on his own. Scholars differ in priority between these two methods. I say that it is better to offer *wir* prayer in congregation, because the congregation of the *wir* prayer follows that of the *tarawih* prayer, and congregation is superior to individual prayer.¹

Chapter 5, Section 14

Sajdar al-Sahæ

Prostrations for Error

For the forgetful omission of an incumbent act, two prostrations for error are incumbent (*waajib*). If one forgets multiple times in the same prayer, only two prostrations for error suffice.

If one omits an obligation, his prayer is void; if he omits a sunnah, his prayer is not void; if he omits an incumbent act forgetfully, he is compelled to perform two prostrations for error, but if he omits an incumbent act deliberately, it is incumbent to repeat the whole prayer in order to make up for its loss. The legal ruling of the prostrations for error is the same in obligatory, incumbent, sunnah and supererogatory prayers.

It is permitted to perform the two prostrations for error either after one salutation (*salam*), after two salutations and also prior to salutation, but it is more excellent for one to prostrate after one salutation made to the right side.

It is permitted to perform salutation for the prostrations for error after the *tashahhud* only, or after *tashahhud* plus the blessings upon

M.L.H. Pizarra

prophet Muhammad ﷺ and supplication, but it is more preferable to perform that salutation after the *tashahhud* only. Its method is to perform to pronounce *takbir* after his first salutation and crouch for one to prostration. In his prostration, one pronounces the *tasbeeh*. He then recites a second time and then recites the *tashahhud* a second time, invokes blessings upon the Prophet ﷺ, supplicates and then performs salutation.

The prostrations for error are incumbent upon the Imām and the individual, whereas they are not incumbent upon the follower if he suffers an obliging factor whilst following the Imām. However, if his Imām suffers a factor (that renders the prostrations for error incumbent), it is incumbent upon him to follow the Imām when incumbent prostrates for error, irrespective of whether he was an attainer (*mudrikh*) or a latecomer (*masbūq*); it is not conditional for one to be a follower at the time of the error. The latecomer should wait a moment after the salutation by the Imām for the possibility of prostrations for error being incumbent upon the Imām.

If the latecomer errs in his own performance of the remainder of the prayer, he performs prostrations for error. It is better for the imam to refrain from prostrating for error during the prayers of Friday and the two *'Eids* if a large congregation is present so as to avoid confusion among the worshippers.

Whoever forgets the first sitting (*qu'adab ālā*) and then he remembers it when he is closer to the sitting position, he returns (to the sitting) and recites the *tashahhud*, and there are no prostrations for error due upon him. If, however, he is closer to the standing posture, he does not return to the sitting posture but continues and prostrates for error at the end.

If he forgets the final sitting (*qa'dab akhīrah*), e.g. in a four unit prayer, and he stands for a fifth unit, he returns to the sitting position as long as he has not prostrated, and he thereby annuls the fifth unit and prostrates for error. If he concludes the fifth unit with prostration, his obligatory prayer stands void and his prayer turns into a supererogatory prayer; it is incumbent upon him to

add a sixth unit to it. If, however, he sits after the fourth unit, and he then stands without performing salutation believing it to be the first sitting, he should return to the sitting position as long as he does not prostrate in the fifth unit; he should perform salutation and prostrate for error. If he concludes the fifth unit with prostration, he should add another unit – his obligatory prayer is complete and the two additional units are supererogatory.

Whoever is uncertain of his prayer,¹ and does not know whether he has performed three or four units, and that is the first time it has occurred to him, in such a situation, it is incumbent upon him to discontinue the prayer and start the prayer anew; it is incumbent upon him to terminate the prayer with salutation, talking or by doing something that is alien to prayer – it is best to terminate with salutation whilst sitting – a mere intention to terminate prayer does not suffice.²

If error occurs to him often, he does not in that case discontinue the prayer but base his prayer upon his predominant belief, if he has a predominant belief. If he does not have a predominant belief, he bases his prayer upon the minimum, and he prostrates for error after the salutation.



Chapter 5, Section 15
Sajdat al-Tila'wah

Prostration of Recitation

It is narrated by Abū Hurayrah [ra] that Allāh's Messenger Muḥammad ṣ said: "When the son of Adam recites a (command to perform the) prostration, and he (consequently) prostrates, Shayṭān

¹ *Sakk* (uncertainty) is when two matters are equal and there is no inclination towards either *Zann* (doubt) is when two matters are equal and an inclination towards the correct one is stronger. *Wahn* (superstition) is when two matters are equal and an inclination towards the incorrect one is stronger. [*Al-Jawharat al-Nayyirah wa Mukhtasar al-Quduri*]
² *Al-Fatawā al-Furqaniyyah (al-Fatawā al-Hindiyah)*.

(*Satan*) leaves him and cries, saying: "Alas! The son of Adam was commanded to prostrate, and he prostrated, so for him is Paradise, (whereas) I was commanded to prostrate and I disobeyed, so for me is the Fire (of Hell)."¹

The prostration of recitation is incumbent (*waajib*) upon the reciter as well as the listener, whether one intended to listen or not. If he does not prostrate upon it becoming incumbent, he shall be sinful. Though this incumbency is sometimes to be fulfilled immediately, and sometimes it can be performed by delay.

If the obliging factor of the prostration of recitation occurs outside of the prayer, it may be delayed, and one will not be sinful for postponing the prostration even to the last days of his life, though its postponement is morally undesirable. If its obliging factor occurs inside the prayer, its obligation shall be due immediately, such that when one recites a verse of prostration whilst praying, it is incumbent upon him to perform it immediately in that position. Immediate means that there should be no gap of more than three verses between the recitation of the verse of prostration and the prostration of recitation itself.

Moreover, the verse of prostration can either be in between the *sūrah* or at its end. If it is in its midst, then it is better for the worshipper to prostrate for it immediately after its recitation and prior to the end of the *sūrah*, and thereafter to stand and complete the *sūrah* and perform the bow.

If, however, the verse of prostration is at the end of the *sūrah*, then it is better to perform the bow and intend to perform the prostration whilst bowing. If one does not intend that when bowing, then the standard prostrations of the prayer at the end of the unit are sufficient for it. If one does perform the prostration of recitation but he does not perform the bow and then returns to the standing posture, it is preferable for him to recite a few verses from the following *sūrah*, then bow and complete the prayer.

¹ *Sahih Muslim*, book of *Iman*, chapter 35.

Whoever recites a verse of prostration within prayer, the prostration of recitation is incumbent upon him to perform within the prayer, but if he does not perform it within the prayer, he will not need to fulfill it outside of the prayer as the prostrations of the prayer shall be enough for it.

Method of prostrating for recitation

One performs a single prostration between two *takbirs*; the first, when placing his forehead upon the ground for prostration, and the second, when raising his forehead. He does not raise his hands during *takbir*, nor does he recite the *tashahhud*, and nor does he perform salutation. Both the mentioned *takbirs* are prescribed by the sunnah.

In the prostration, one may say the following three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

"Glory to my Lord, the Highest."

Or he may say whatever he wishes from something that has been transmitted, such as the following:

اللَّهُمَّ اكْتُبْ لِي بِهَا عَمَلَكَ أَجْرَكَ وَصُغْ عَنِّي بِهَا وَرْثًا وَاجْعَلْهَا لِي عَمَلًا دُخْرًا
وَتَعْبَلَهَا مِنِّي كَمَا تَقْبَلُهَا مِن عِبْدِكَ ذَاوُدَ

"O Allah! For this (prostration), record for me reward from Yourself; by this (prostration), remove from me the burden (of sins); make it a provision (of goodness) with You; and accept it from me as You accepted it from Your servant Dāwūd (David [as])."

For one who recites the verse of prostration whilst sitting down, it is preferable for him to stand up straight and then lower down into prostration.

Repetition of the verse of prostration

Whoever repeats a verse of prostration within the same session, he performs only one prostration. If the session changes, he repeats the prostration. If the session of the listener changes, rather than that of the reciter, the obligation of the prostration recurs again upon the listener, and if the session of the reciter changes, rather than that of the listener, the obligation recurs again upon the reciter. A session is the listener, the obligation remains affixed in his considered one and the same if someone remains affixed in his place, even if for a long time, or if he eats a morsel or two, he drinks a sip or two, he speaks a word or two, he takes a step or two or he moves around in the corner of a house – when the house is small, or inside a congregational masjid – even though the masjid may be large, as it comes under the ruling of ‘one place’ together with its size, because it is used for educating children and delivering sermons to the people, and the teacher is required to recite the verse of recitation repeatedly.

If, however, one eats more than two morsels, drinks more than two sips or takes more than two steps in a desert, a path or a large spacious house, his session has changed and it is incumbent upon him to perform another prostration of recitation, if he repeats the recitation of the same verse of prostration.

The sailing of a ship does not discontinue the session,¹ and likewise the flying of an aeroplane.²

Conditions for the prostration of recitation

The same conditions apply to the prostration of retraction as those of the prayer, except for *takbir lahimab* and the intention of specifying the time. The conditions that oblige it are, likewise, those that oblige prayer, such as being Muslim, maturity, sanity, purity from menstruation and postnatal bleeding. Hence, it is not necessary upon the non-Muslim, the minor, the insane and not

¹ Al-Faiz wa al-'Alamgiriyyah (al-Faiz wa al-Hindiyah)
² M.I.H. Pizda.

upon the menstruating woman or the one experiencing postnatal bleeding. There is no difference between any of these whether they are reciting or listening. With regards to anyone who hears from them, then the prostration is incumbent upon that individual who is legally obliged (*al-hi-tayyib*).

The Imām's recitation of a verse of prostration

When the Imām recites a verse of prostration, he prostrates for it and so does the follower with him, irrespective of whether the latter heard the Imām or not, and whether it was in an audible prayer or an inaudible prayer. Nevertheless, it is better for the Imām not to recite it in a quiet prayer.¹

When the Imām recites a verse of prostration whilst some of the people are in the courtyard, and the Imām says *takbir* for the prostration of recitation and those in the courtyard think that he said *takbir* to bow, and hence, they perform the bow, and thereafter, when the Imām stands upright from the prostration of recitation saying *takbir* and the people think that he has raised his head from bowing, and therefore, they say *takbir* and raise their heads; if they do not exceed beyond this point, their prayer is not invalid.²

When the one who delivers the sermon (*khatib*) recites a verse of prostration in the sermon of Friday or of the two 'Eids, it is incumbent upon him and upon whoever heard it to prostrate for it. Therefore, the Imām is to descend from atop the pulpit (*minbar*) and prostrates with the people prostrating with him. It is, however, detested for him to recite a verse of prostration whilst he is on the pulpit. With regards to reciting it whilst in prayer, it is not detested if he performs the prostration within the bowing or the regular prostration at the end of the unit, as against if he prostrates for it separately, for this is disliked as that may cause suspicion among the worshippers.

Note: It is detested to omit a verse of prostration and recite the

¹ *Al-Fatawā al-Hamgiriyyah (al-Fatawā al-Hindiyyah)*.
² *Al-Fatawā al-Hamgiriyyah (al-Fatawā al-Hindiyyah)*.

remainder of the *surah*, as in this lies a hindrance to the order of the *Qur'ān*, as well as evasion from performing the prostration, which is not from the manners of true believers.¹

Verses calling for prostration

In the *Qur'ān*, there are fourteen places that call for the prostration of recitation, and they are the following verses:

1. *Qur'ān*, Sūrat al-A'raf (7), verse 206:

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ
 يَسْجُدُونَ ﴿٢٠٦﴾

"Verily, those who are with Your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify Him and prostrate before Him." [7:206]

2. *Qur'ān*, Sūrat al-Ra'd (13), verse 15:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَرَفًا مَوْزَعًا
 وَظَلَمَ بِالْغَيْرِ وَالْأَصْحَاءِ ﴿١٥﴾

"And to Allah prostrates whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows, in the mornings and in the evenings." [13:15]

3. *Qur'ān*, Sūrat al-Nahl (16), verses 49-50:

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ ذَاتٍ ذَاتٍ وَالْمُصَوِّتَاتِ وَمِنْ
 لَاحِقَاتِ لَاحِقَاتٍ ﴿٤٩﴾ يَخْلُقْنَ مَا يُشَاءُونَ ﴿٥٠﴾ يَسْجُدُونَ ﴿٥١﴾

¹ *Radd al-Mughni 'ala 'l-Durr al-Mukhtar (Hashiyat Ibn 'Abidin)*.

"And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels, and they are not arrogant. They fear their Lord above them, and they do what they are commanded." [16:49]

4. *Qur'ān*, Sūrat al-Isrā' (17), verses 107-109:

قُلْ عَامِلُوا بِهِ أَوْ لَا تُؤْمَرُوا إِلَى الَّذِينَ أَوْمَرُوا الْعِلْمَ مِنْ قَبْلِهِ: إِذَا يُنْقَلُ
عَلَيْهِمْ يَخْرِتُونَ لِلْأَقْدَانِ مُجَدًّا ۝ وَيَعْمَلُونَ مَبْخِلِينَ رَبَّنَا إِنْ كُنَّا وَعَدُ رَبَّنَا
لَنَفْعَمُوا ۝ وَيَخْرِتُونَ لِلْأَقْدَانِ يَكُونُ وَيَرْبِذُهُمْ خُفْرًا ۝

"Say (to them): 'Believe in it (the Qur'an) or do not believe (in it). Verily! Those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: 'Glory be to our Lord! Verily, the promise of our Lord is fulfilled.' And they fall down on their faces weeping and it increases them in humility." [17:107-109]

5. Qur'ān, Sūrat Maryam (19), verse 58:

إِذَا تَنَالَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرَوْا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

"When the verses of the utmost Kind (Allāh) are recited to them, they fall down prostrating and weeping," [19:58]

6. *Qur'ān*, *Sūrat al-Hajj* (22), verse 18:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَالنَّعْسِ وَالْحَمَرِ وَالْجَبَلِ وَالشَّجَرِ وَالْأَنْبَاءِ وَالْغَائِبِ
وَكَبِيرٍ حَتَّىٰ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ
إِنَّ اللَّهَ يَفْعَلُ مَا يُنَاصِي ۝١٥

"Do you not see that to Allāh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving living creatures, and many of humankind? But there are many upon whom the punishment is justified. And whosoever Allāh disgraces, none can honour Him. Surely, Allāh does what He wills." [22:18]

Note: The following verse is found at the end of Sūrat al-Ḥajj:

يَسْأَلُهَا الَّذِينَ ءَامَنُوا اِلَّا كَوْنًا وَاسْتَجْدُوا وَاسْتَجِدُوا رَبَّكُمْ وَاقْعُوا الْاَعْيُنَ
لَعَنَ لَكُمْ تَذٰلِكَ ۝ ٣٧

"O you who believe! Bow down, and prostrate yourselves, and worship your Lord, and do good, so that You may be successful."
[22:77]

The Shāfi School and the Hanbali School both take into consideration this verse and count it for the prostration of recitation, whereas the Mālikī School and the Ḥanafī School both say that this verse is not from those that necessitate the prostration of recitation.

7. Qur'ān, Sūrat al-Furqān (25), verse 60:

وَأَذَانُ لَهُمْ أَنْجِدُوا الَّذِينَ قَالُوا وَمَا الرَّحْمَنُ أَنْجِدُ لِمَا نَأْمُرُ
وَأَذَانُ لَهُمْ قُورَ ۝ (٢٧)

"And when it is said to them: 'Prostrate to the utmost Kind (Allah)!' They say: 'And what is the utmost Kind? Shall we fall down in prostration to that which you (O Muhammad) command us?' And it increases in them only aversion." [25:60]

8. Qurʾān, Sūrat al-Naml (27), verses 25-26:

أَلَا تَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْغَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ۚ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٥﴾

"Why should they not prostrate to Allāh, Who brings to light what is hidden in the heavens and the earth, and He knows what you conceal and what you reveal. Allāh! There is no god but He! Lord of the Supreme Throne!" [27:25-26]

9. *Qur'ān*, Sūrat al-Sajdah (32), verse 15:

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا أَوْ سَجَدُوا لَهَا فَجَعَدُ رَبُّهُمْ
وَهُمْ لَا يُسْتَكَبِرُونَ ﴿٥﴾

"Only those believe in Our signs who, when they are reminded of them, fall down in prostration, and glorify the praise of their Lord, and they are not arrogant." [32:15]

10. *Qur'ān*, Sūrah Sād (38), verse 24:

وَلَقَدْ دَاوُدُ إِنَّمَا قَتَلَتْهُ فَأَسْتَغْفِرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٥﴾

"And Dāwūd thought that We had tried him and he sought forgiveness from his Lord, and he fell down bowing and turned (to Allāh) in remorse." [38:24]

11. *Qur'ān*, Sūrat al-Fusilat (41), verses 37-38:

وَمِنْ عَائِيهِ النَّارُ وَالنَّهَارُ وَالْقُرْآنُ وَالْقُرْآنُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَتَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِنَاءَهُ تَعْبُدُونَ ﴿٥﴾ فَإِنْ أَسْتَكْبَرُوا
فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٥﴾

"And from among his signs are the night and the day, and the sun and the moon. Do not prostrate (you all) to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship only Him. But if they are too proud (to do so), then there are those who are with your Lord, who glorify Him by night and by day, and they are never tired." [41:37-38]

12. *Qur'ān*, Sūrat al-Najm (53), verse 62:

فَلَا تَسْجُدُوا لِلَّهِ وَاعْبُدُوهُ ﴿٥﴾

"So prostrate to Allāh, and worship Him (alone)." [53:62]

13. *Qur'ān*, Sūrat al-Insāq (84), verse 21:

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٥﴾

"And when the *Qur'ān* is recited to them, they do not prostrate." [84:21]

14. *Qur'ān*, Sūrat al-'Alaq (96), verse 19:

وَأَسْجُدْ وَاقْتَرِبْ ﴿٥﴾

"(O Beloved!) Prostrate and draw near (to me more)." [96:19]



Chapter 5, Section 16
Sajdat al-Shukr

Prostration of Gratefulness

1. It is related by Abū Bakr [ra] from Prophet Muḥammad ﷺ

that whenever a matter of joy came to him, or he was given glad tidings, he would fall into prostration, thanking Allāh.¹

2. The Prophet ﷺ stated: "I beseeched my Lord and I interceded for my Ummah, so He delivered one-third of them, thus I fell into prostration thankfully to my Lord. I then raised my head and beseeched my Lord for my Ummah, so He delivered one-third of them, thus I fell into prostration thankfully to my Lord. I then raised my head and beseeched my Lord for my Ummah, so He delivered the final one-third of them, thus I fell into prostration thankfully to my Lord."²

3. It is reported by 'Abd al-Rahmān ibn 'Awf [ra]: "Allāh's Messenger ﷺ exited and I followed him, until he entered a palm grove. He then prostrated and prolonged the prostration such that I feared that Allāh had taken him. So I stepped forward to take a look, and he raised his head and said: "Who is it?" I replied: "Abd al-Rahmān." He then asked: "What is the matter?" I replied: "O Allāh's Messenger! You prostrated (so long) that I feared that Allāh had taken your life within it." He then said: "Jibril (Gabriel) came to me and gave me glad tidings, informing that Allāh is saying: "Whoever invokes blessings upon you, I shall send mercy upon him, and whoever invokes peace upon you, I shall send peace upon him." Therefore, I prostrated to Allāh out of gratefulness."³

When someone is blessed with a new favour, or when Allāh ﷻ blesses him with a child or wealth, or he finds something that was lost, or a calamity is averted from him, etc., it is recommended that he prostrates to Allāh ﷻ out of gratefulness. Its method is that one pronounces *takbir* whilst facing the *qiblah*. He then prostrates, glorifying and praising Allāh ﷻ within it. Thereafter, he raises his head whilst pronouncing the *takbir*.

¹ *Sunan Abi Dawūd*, book of *ihād*, chapter of *Sunan al-Shahīr*.
² *Sunan Abi Dawūd*, book of *ihād*, chapter of *Sunan al-Shahīr*.
³ *Muwadd' Ahmad ibn Hanbal*, volume 1, page 191.

The prostration of gratefulness is desirable (*mustahabb*), according to the statement of the Ṣahībayn, and upon that is the legal verdict (*ḥukm*). It is, however, disliked to be performed after prayers, lest (*ḥattā*) the common people suspect it to be a sunnah or an incumbent.



Chapter 5, Section 17
Ṣalāt al-Musafir

Traveller's Prayer

The four-unit prayers, those of *ḡhur*, *'aṣr* and *'iṣhā'*, are shortened to two units when on a journey.

Commandment of shortening prayer

Shortening of the prayer (*qasr al-ṣalāh*) is incumbent (*ṭawīḍ*), and it is detested for one to complete the four-unit prayers.¹ If one prays four units, and he sits after two units to the extent of the *tasbeeh*, his prayer is valid and whatever exceeds the two units becomes supererogatory (*nafl*). However, he is sinful for omitting the necessity of shortening, for annexing the supererogatory prayer to the obligatory, and for postponing the salutation from its original place, as it is incumbent upon the worshipper to perform salutation immediately after completing the final sitting; the final sitting in the traveller's prayer is after two units.

If he prays four units and does not sit in the second unit, his prayer is void, because this sitting is obligatory in the shortened prayer.

Evidence for the commandment of shortening prayer

Shortening of prayer was legally enjoined in the year 4 AH, and its

¹ To complete the four-unit prayers is to perform all four units, not shortening the prayer to two units.

legality is established by the Qur'an, Sunnah and Consensus (*ijmā'*), Allah ﷻ says:

وَأَنَّا صَرَّفْنَاهُ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ جِفْتُمْ
أَن يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

"And when you travel in the land, there is no blame on you if you shorten the prayers, if you fear that the disbelievers may attack you." [4:101]

This verse proves that the shortening of prayer is legally valid in times of fear, though it does not prove that during times of peace. Sound prophetic traditions (*ahādith sahibah*), however, as well as juristic consensus verify that. They include the following:

1. It is reported by Ya'la' ibn Umayyah [ʔa] that he asked 'Umar [ʔa]: "Why is it that we shorten (the prayer) in (times of) peace?" 'Umar [ʔa] replied: "I was surprised by what you are surprised, and so I asked Allāh's Messenger ﷺ regarding the same, and he said: "It is charity that Allāh has bestowed upon you, so accept this charity from Him." ²

2. Ibn 'Abbās [*ra*] said: "Allah decreed the obligation of prayer through the tongue of your Prophet: in residence, four units, in travel, two units, and in fear, one unit."³

3. It is related by Sayyidah 'Ā'ishah [ra] who said: "Prayer was decreed in Makkah in units of two. Then, when Allah's Messenger ﷺ came to Madinah, with every two units (of prayer), two units were added, except for the *maghrib* (prayer) as that is the *twir* of the day, and the *fajr* prayer due to its prolonged recitation. Whenever he would travel, he would perform the prior prayer (units)." (i.e. the units that were commanded in Makkah)⁴

¹ *Qur'ān*, Sūrat al-Nisā' (4), verse 101.

² *Şahib Muslim*, book of *Şahih al-Musafirîn*.

¹ *Ṣaḥīb Muslim*, book of Ṣalāḥ al-Mustaḥṣin.

⁴ *Musnad Ahmad ibn Hanbal*, volume 6, page 241.

- 4 'Abdullāh ibn 'Umar [ra] was asked: "We find (the mention of) the prayer in fear and the prayer in residence in the Qur'ān, but we do not find (the mention of) the prayer in travel?" Ibn 'Umar [ra] replied: "Allāh sent Muḥammad ﷺ to us. We know nothing; we do as we saw him doing."

Distance of travel for shortening

The shortest length of journey by which commandments change is the journey of three days of the shortest days of the year, by the medium pace and with intervals of rest. A medium pace is the travelling by camel or walking by foot. This approximates ninety-eight kilometres one-way only.²

It is not conditional for the journey to be completed in the stated time, if one completes it in less than that, shortening is valid, like when one travels by plane, etc.

The commandments that change by journey are: shortening of prayer; permissibility to skip fast; lengthening of the period to wipe over *khuḍf*s to three days; lapsing of the obligation to perform prayers of Friday, the two 'Eids, and to sacrifice; and the prohibition of the freewoman to travel without an unmarriedable kin (*mahrām*).

One applies shortening when he intends to travel a distance of legal shortening and he passes beyond the populated area of the city as well as the houses surrounding his place of residence from the side that he exits. Likewise, when he returns to his city from his journey, he does not complete the prayers until he enters the populated area. One does not become a traveller (*musāfir*) with mere intention until he physically departs, but one becomes a resident (*muqīm*) by a mere intention.³

¹ *Al-Muwajjah*; book of *Qasr al-Salab*.

This is equal to 54 nautical miles (which is equivalent to the Islamic legal mile), or to terrestrial miles (which is common in most countries). For further details, see the footnote in Chapter 2, Section 9 (*Tayammum*; *Dry Substitutes Ablution*).

³ Al-Faiṣal al-'Alamgiriyyah (al-Faiṣal al-Hindiyah).

Intention to travel

Three requirements are conditional for the intention of travel:

1. One must intend to complete the entire distance from the beginning of his journey. If one wanders around aimlessly not knowing where he is headed, he cannot shorten his prayers, even if he may cross the whole world, because he has not intended to cover a complete distance.
2. Having made an independent decision. The intention of the dependent will not be reliable without the intention of the one depended on, like the intention of the wife with the intention of her husband, the soldier with his commander, and the servant with his master.
3. It is conditional for the intention of travel to be made by the adult. The intention of the minor is invalid.

Prayer of the traveller behind the resident, and vice versa

If a traveller follows behind one who is resident in congregation, in a prayer performed in its due time, his following is valid, and he completes all four units.

If the traveller leads a group of residents in prayer, he performs two units and the salutation, and the residents complete their prayers like the latecomer, except that they do not prostrate for error, nor do they recite anything for they had caught the beginning of their prayer with the Imām, and the obligation of recitation has been fulfilled.

It is recommended for the Imām to say after the two salutations: "Complete your prayer, for I am a traveller." The Imām says this to them prior to him beginning the prayer in order to remove the doubt from the very beginning. As a precaution, one should say it prior to as well as after the prayer.¹

¹ MIIH Pirzada.

Intention of residence

One continues to be under the ruling of travel until he intends to take up residence in a city or village for fifteen days or more; if he intends to reside for less than fifteen days, he shortens his prayer.

Whoever enters a city and he does not intend to reside there for fifteen days but says: "I will leave tomorrow," or: "I will leave the day after tomorrow," and he continues like that for many years, he still performs two units shortened. When the traveller enters his own city, he completes the prayer as four units even though he does not intend to take up residence.¹

Shortening of the sunnahs

There is no shortening of the sunnahs, and some scholars have permitted the leaving of the sunnahs for the traveller. The authentic statement is for one to offer them if he has convenience, comfort and peace, but if he is travelling or fearful, he does not offer them except for the sunnahs of *ṣajr* and *maghrib*.²

Chapter 5, Section 18

Ṣalat al-Marīḍ

Prayer of the Sick

Allāh ﷻ says:

لَا يُجَازِيكَ اللَّهُ فَتْسًا إِلَّا بِرُفْعَتِهَا

"Allah does not burden anyone more than his capacity." [2:286]¹

¹ Al-Fatawa al-'Alamgiriyyah (al-Fatawa al-Hindiyyah).

² Al-Fatawa al-'Alamgiriyyah (al-Fatawa al-Hindiyyah); Marāḥiq 'Iṭlāḥ Sharḥ Nūr al-Iḥāḥ 'Qur'ān, Sunn al-Baḥār (2), verse 286.

It has been related by 'Imrān ibn Ḥaṣīn [ra] who said: "I was suffering from piles and so I asked the Prophet ^ﷺ regarding the prayer, and he said: "Pray standing; if you are unable to (perform the standing), then sitting; and if you are unable to (perform sitting), then (lying down) on your side."

If standing is impossible for the sick person, or standing would be difficult for him due to intense pain, or he apprehends aggravation of the illness or delay in its recovery, or feeling dizzy, he prays seated with bowing and prostration. He may sit in a manner that is easy and harmless for him. It is better that he sits in the manner of *taḥabbud*.

If he is unable to bow and prostrate, he prays seated with gestures, and he renders his indication for prostration lower than that of bowing. He does not raise anything towards his face for which to prostrate upon.

If one cannot sit by reclining on anything and nor by leaning against a wall, etc., he lies down on his back and places a pillow under his head so that his face is towards the *qiblah* and not towards the sky. One ought to maintain his knees upright if he can, so that the feet do not point towards the *qiblah*. He gestures the bowing and the prostrating.

If one lies on his right or left side (though the right side is superior to the left side) with his face towards the *qiblah*, and he gestures, it is permitted. If he cannot indicate with his head, he may postpone the prayer; he is not to indicate with his eyes, his eyebrows or with his heart. If he can stand but cannot bow or prostrate, he prays seated with indications; that is better than indicating whilst standing.

If a healthy person performs some of his prayer standing, and then he is afflicted with illness, he completes it seated, bowing and prostrating, or by way of gesturing if he is unable to bow and prostrate, or reclining if he is unable to sit.

¹ *Sahih al-Bukhārī*, book of *Taḥrīr al-Salāt*, chapter 19.

Whoever is overcome with unconsciousness for a period of five prayers or less, he performs them by way of *qadā'* (making up for missed prayers) when he recovers. If, however, he misses more than that number due to unconsciousness, he does not perform them by way of *qadā'*.



Chapter 5, Section 19 *Qadā' al-Farḍ* 11

Making Up for Missed Prayers

It is incumbent to perform the obligatory prayers in their due times. Whoever delays them without valid reason from their due times is extremely sinful. However, whoever delays them with valid reason is not sinful. Occasionally, the legal reason may waive the obligation of prayer totally, and sometimes it may not waive that obligation, in such that from whom the prayer was waived due to a legal excuse, it is incumbent upon him to perform it by way of *qadā'* (making up for missed prayers) when the excuse lapses.

Excuses by which prayer is waived

The obligation of prayer is completely waived from the menstruating woman and the woman experiencing postnatal bleeding; performance by way of *qadā'* for whatever they miss during menstruation and postnatal bleeding is not incumbent upon them after their lapse. Likewise, prayer is waived from the insane and unconscious persons if the unconsciousness and insanity continue for more than five prayers.¹ If, however, that insanity or unconsciousness lasts for five prayers or less, and then one recovers, to make up by way of *qadā'* what he has missed is incumbent upon him. If one's intellect is obscured by taking an unlawful intoxicant,

¹ The minimum number of prayers missed consecutively due to insanity or unconsciousness for them to be waived are six.

such as alcohol, etc., then to make up by way of *qadā'* whatever prayers he has missed during that intoxication is incumbent.

Making up for prayers

To make up the obligatory prayers that have been missed due to a reason that does not waive it, or without any reason at all, is immediately incumbent.

It is not permitted to delay the making up for prayers but with a valid excuse, such as eating, sleeping, striving to earn a lawful livelihood, seeking essential knowledge that is a personal obligation upon him. The sin of missed prayers is not erased by merely making up for them, but repentance (*ta'wbah*) is also required, just as the obligation of praying is not discharged by a mere repentance, but performing the prayer by way of *qadā'* is also required.

To occupy oneself immediately with supererogatory prayers does not contravene the making up for missed prayers. However, it is more excellent for one to occupy himself in making up for missed prayers and to leave out supererogatory prayers, with the exception of emphatic sunnahs, the mid-morning prayer, the *awwāḥīn* prayers (six units after *maghrib*), the *ṣalat al-tasbeḥ* and the masjid greeting (*al-ḥayāt al-masjid*) prayer.

Making up for the prayer of travelling

Whoever misses a prayer in travel, he makes up for it in residence as two units just as he had missed it during travel. Whoever misses a prayer in residence, he makes up for it in travel as four units, and that is because making up for prayer by way of *qadā'* is equivalent to performing it on time (*ādā'*).

Maintaining sequence in making up for missed prayers

It is imperative to maintain the sequence of missed prayers, as well as the sequence of missed prayers and prayers due on time. Thus, it is not permitted to perform the prayer due prior to making up for

the missed prayer by way of *qadā'*. Similarly, there is no making up the missed *ṣalāt* for the missed *ṣalāt* prior to making up by way of *qadā'* for the missed *ṣalāt* prayer, and likewise is the sequence way of *qadā'* for the missed *ṣalāt* prayers. Thus, it is not permitted to between the obligatory and *ṣalāt* prayers. Therefore, it is not permitted to perform in due time the *ṣalāt* prayer prior to discharging by way of *qadā'* the missed *ṣalāt* prayer, just as it is not permitted to perform in due time the *ṣalāt* prayer prior to the *ṣalāt* prayer. Observing the sequence is incumbent when the missed prayers do not amount to six, excluding the *ṣalāt* prayer; if one has less than six missed prayers, and he wishes to make up for them, it is imperative for him to discharge them sequentially. He performs the *ṣalāt* prayer prior to the *ṣalāt* prayer, the *ṣalāt* prayer prior to the *ṣalāt* prayer, and so on.

The evidence for the necessity of maintaining sequence is that when Prophet Muhammad ﷺ missed four prayers on the day of the Battle of the Trench, he performed them by way of *qadā'* sequentially, and of the Trench, he said: "Pray as you have seen me praying." The four prayers then he missed on the day of the Battle of the Trench are: the *ṣalāt*, that he missed on the day of the Battle of the Trench are: the *ṣalāt*, *ṣalāt*, *ṣalāt* and *ṣalāt* prayers; he performed them by way of *qadā'* after the passing of the night. He commanded Bilāl [ra], who called the *adhān* and then called the *iqāmah* and the Prophet ﷺ performed the *ṣalāt* prayer; he then called the *iqāmah* and the Prophet ﷺ performed the *ṣalāt* prayer, he then called the *iqāmah* and the Prophet ﷺ performed the *ṣalāt* prayer, he then called the *iqāmah* and the Prophet ﷺ performed the *ṣalāt* prayer, he then called the *iqāmah* and the Prophet ﷺ performed the *ṣalāt* prayer.

Lapsing of maintaining the sequence

The necessity of observing the sequence in making up for the missed prayers lapses in three situations:

1. If the missed prayers amount to six, excluding the *ṣalāt* prayer, for that is not reckoned as one that waives the sequence, even though its performance in sequence is essential.
2. Lack of time, such that one cannot contain both the prayer due and the missed prayer.

¹ *Al-Jawharat al-Nayyirah 'ala Mukhtasar al-Quduri*.

3. Being forgetful of the missed prayer at the time of performing the prayer due.

When one does not know the number of prayers missed

Whoever has missed numerous prayers the number of which he does not know, it is incumbent upon him to continue to make up for them by way of *qada'* until he is inclined to believe he has fulfilled his responsibility.

Determining the time of the prayer missed is vital; if he wishes to ease the matter for himself, he may intend the first *zahr* prayer that was due upon him, the time of which he encountered but did not perform it, and likewise for the other prayers, or he may similarly intend the last *zahr* prayer that was due upon him. It is permitted if he does not state 'the first' or 'the last', but says: "I have made intention for the missed *zahr* prayer."

Note: Making up for missed prayers by way of *qada'* is not permitted in three timings: at sunrise, at high-noon and at sunset. Other than these, making up for them by way of *qada'* is permitted, even after *asr* and *fajr* prayers.



Chapter 5, Section 20
Ṣalāt al-jumu'ah

Friday Prayer

The word *jumu'ah* (Friday) is derived from *ijtimā'* (gathering), due to the gathering of people in it, or because much goodness is gathered into it. During the era of ignorance (*jāhiliyyah*), it was known as *al-ʿarābah*.

¹ *Manaqiṭ-Futūḥ Sharḥ Nūr al-Iḥlāḥ*.

Legal ruling of Friday prayer

Friday prayer is a personal obligation upon the legally responsible person who fulfils its conditions. It consists of two units and it is more emphasised upon¹ than *zahr* prayer, though it is not a substitute for *zahr* prayer; if one does not attain it, he is obliged to perform *zahr* prayer as four units. It is reported by 'Umar [ra] who said: "Travel prayer is of two units, the ('*Eid*) *al-ʿAḥḥā* prayer is of two units, the ('*Eid*) *al-Fitr* prayer is of two units, the Friday prayer is of two units, (to be performed) complete without shortening, according to the tongue of Muḥammad ﷺ."²

The obligation of the Friday prayer has been proven by the Qur'ān, the Sunnah, Consensus (*ijmā'*) and Analogy (*qiyās*); hence, its denial is a non-Muslim (*kāfir*)³.

In the Qur'ān, Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

"O you who believe! When the call is proclaimed for the prayer on the day of Friday, hasten to the remembrance of Allāh and leave off business (and everything)." [62:9]⁴

From the Sunnah, it is narrated as follows:

1. It is reported by Jābir ibn 'Abdillāh [ra] that Allāh's Messenger ﷺ addressed them and stated: "O people! Repent to Allāh before you die, hasten in performing noble deeds before you become occupied (in other things) ... Know that

¹ This is because more emphasis has been placed upon it compared to *zahr* prayer, hence, its omission is deserving of greater reprimand than that of *zahr*, and its performance is deserving of greater reward than that of *zahr*, and because it has conditions that *zahr* prayer does not have. [Radd al-Muḥtar 'ala Ṭ-Ṭawṣiḥ al-Mukhtaṣa]

² *Musnad Ahmad ibn Hanbal*, volume 1, page 37.

³ *Sharḥ Fitr al-Qudr 'ala Ṭ-Hidāyah*.

⁴ Qur'ān, Sūrat al-Jumū'ah (62), verse 9.

Allāh has rendered the Friday (prayer) obligatory upon you at this very location of mine, in this very day of mine, in this very month of mine, of this very year of mine, until the Day of Judgement. Whoever omits it, during my life or after me, debasing it or denying it whilst he has a just or tyrannical leader (to establish it), then may Allāh not put straight his affairs nor bless his actions. Beware! There is no prayer for him, no *ṣalāh* for him, no *ḥajj* for him, no fast for him, and no good deed (acceptable) from him until he repents. Thus, whoever repents, Allāh accepts his repentance."

2. It is related by Jābir [ra] that Allāh's Messenger ﷺ said: "Whoever believes in Allāh and the Last Day, the Friday prayer has been prescribed for him, except the sick, the traveller, the woman, the minor and the slave. Whoever is heedless (to it) due to amusements or trade, Allāh has no care for him. And Allāh is Rich beyond need, Rich in praise."

As regards the Consensus, the Muslim Ummah is in agreement on it being obligatory.³

Virtues of Friday prayer

1. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Whoever bathes on a Friday, dons his best clothes, perfumes if he has any, and then he attends the Friday (prayer) and does not leap over the necks (i.e. heads) of people, he prays what Allāh has written for him, he remains quiet when the Imām proceeds (to deliver the sermon) until he completes his prayer, it shall be an atonement for (the mistakes committed by) him between this and his preceding Friday (prayer)." Abū Hurayrah [ra] further remarked: "(The atonement is) For another three days." He also remarked: "Verily, good deeds are (rewarded) ten times themselves."⁴

³ *Sunan Ibn Majah*, book of *ḥajj* and *ṣalāh*, chapter 78.

⁴ *Sunan al-Bayhaqi*, cited in *Taḥṣīl Ḍuyū al-Qur'ān*.

⁵ *Ṣaḥīḥ Faḥ al-Qadīr*, vol. 1, Friday.

⁶ *Sunan Abi Dawūd*, book of *Taharrah*, chapter of *al-Ghul Yawm al-Jum'ah*.

2. It is reported by Abū Hurayrah [ra] that the Prophet ﷺ stated: "On the Day of Friday, angels stand at the door of the masjid recording (the entry of) the first as the first. The reward of the one who arrives first is like the one who sacrifices a camel (in the way of Allāh), and then like the one who sacrifices a cow, then a ram, then a chicken, then an egg. When the Imām proceeds (to deliver the sermon), they (i.e. the angels) roll up their scrolls and listen to the remembrance of Allāh."⁵

3. It is narrated from Abū Umāmah [ra] that Allāh's Messenger ﷺ said: "On Fridays, angels sit at the doors of masjids, taking registers with them, recording the (names of) people (who attend). When the Imām proceeds (to deliver the sermon), the registers are folded." The narrator asked: "O Abū Umāmah! Is there no valid Friday prayer for the one who comes after the emergence of the Imām?" He replied: "Of course there is, but he is not of those whose names are recorded in the registers."⁶

4. It is narrated by 'Amr ibn Shu'ayb from his father, from his grandfather, who reported that the Prophet ﷺ said: "Angels are dispatched to the doors of masjids on Fridays, who record the attendance of the people. When the Imām proceeds (to deliver the sermon), the scrolls are rolled up, the pens are lifted, and the angels say to one another: "What has restrained so-and-so?" They then pray: "O Allāh! If he has gone astray, guide him; if he is ill, cure him; if he is poor, enrich him."⁷

Note: It is sunnah to take a bath for the Friday prayer, brush the teeth (with a toothstick), perfume oneself if he has some, and to wear one's best clothes.⁸

⁵ *Ṣaḥīḥ al-Bukhārī*, book of *Jum'ah*, chapter 31.

⁶ In other words, whoever arrives after the Imām has risen upon the pulpit, his name is not recorded in the register of the righteous ones, but his Friday prayer is valid if he has realised the integral elements of the Friday prayer.

⁷ *Musnad Ahmad ibn Hanbal*, *al-Muṣannaf al-Awsat* 11:1 *Tabarānī*, cited in *al-Tarḥīb wa'l-Tarḥīb min al-Hādith al-Sharīf*.

⁸ *Ṣaḥīḥ Ibn Khuzaymah*, cited in *al-Tarḥīb wa'l-Tarḥīb min al-Hādith al-Sharīf*.

⁹ *Taḥṣīl Ḍuyū al-Qur'ān*.

Virtues of the day of Friday

1. It is narrated by Abū Hurayrah [ra] that on one particular Friday, the Prophet ﷺ said: "O Muslims! This is a day that Allāh has rendered for you an 'Eid, so bathe yourselves, and brush your teeth (with a toothstick)."¹
2. Abū Lubābah ibn 'Abd al-Mundhir [ra] narrates that the Prophet ﷺ said: "Verily, the day of Friday is the best of days and the greatest among them with Allāh. With Allāh, it is more prestigious than the Day of ('Eid) al-Adhā and the Day of ('Eid) al-Fitr. It has five prominent characteristics: On this day, Allāh created Adam; and on this day, He sent him to earth; and on this day, He gave death to him; and in this day, there is a moment in which the servant does not ask Allāh except that He grants it to him, so long as he does not ask for something unlawful; and on this day will the Hour (of the Final Day) be established; from the angels close to Allāh, the skies, the lands, the winds, the mountains and the oceans, there is nothing that is not fearful of the day of Friday."²
3. It is narrated by Ibn Aws [ra] that Allāh's Messenger ﷺ said: "Verily, of the most excellent days for you is the day of Friday, in which Adam was created, in which the Trumpet will be blown, and in which the Lightning (of the Final Day) will strike. Hence, you should invoke blessings in abundance upon me on this day, for certainly, your blessings are presented to me." A man asked: "O Allāh's Messenger! How will our blessings be presented to you when you would have entered the earth?" So the Prophet ﷺ replied: "Verily, Allāh has forbidden the earth from consuming the bodies of the Prophets."³

Note: Ibn al-Qayyim has stated that it is recommended to invoke blessings in abundance upon Prophet Muhammad ﷺ on the day

¹ *Al-Ma'jam al-Awsat* 1:7, *Tabari*, cited in *Fiqh al-Sunnah*.

² *Sunan Ibn Majah*, book of *Iqamah*, chapter 79.

³ *Sunan Ibn Majah*, book of *Iqamah*, chapter 79.

and night of Friday, based upon the saying of the Prophet ﷺ: "Invoke blessings upon me in abundance on the day and in the night of Friday." Furthermore, Allāh's Messenger ﷺ is the chief of all humankind and the day of Friday is the chief of all days, and hence, the invoking of blessings upon him on this day is relatively more meritorious than in other days.

Another wisdom in this is such that all the favours that his community receives in this world as well in the Hereafter are all acquired by virtue and means of the Prophet ﷺ, and so Allāh ﷻ has gathered all the favours of the worlds and the Hereafter for his community, and the most prominent favour that they receive is on the day of Friday. On a Friday, they will be admitted into their abodes and palaces in Paradise, and it will be a day of further bounties for them when they enter Paradise, and a day of 'Eid (rejoicing) in the world, a day when Allāh ﷻ fulfils their desires and needs, and He does not refuse the seeker. The community recognises all this, and that this is gained by them by virtue of the Prophet ﷺ and through his means. Of gratefulness and praise to Allāh ﷻ, and of the minimum observance of the right of the Prophet ﷺ, it is significant to abundantly invoke blessings upon him on this day as well as its night.¹

Warning for neglecting Friday prayer

1. It is narrated by Ibn 'Umar [ra] and Abū Hurayrah [ra] that they heard Allāh's Messenger ﷺ saying whilst on the pulpit: "The people should stop neglecting the Friday prayers, else Allāh will seal their hearts, and they will then be of those who are heedless."²
2. It is narrated by Abū Ja'd al-Dumari [ra] that the Prophet ﷺ said: "Whoever omits three Friday prayers out of negligence, Allāh places a seal over his heart."³

¹ *Fiqh al-Sunnah*, chapter of *Jumu'ah*.

² *Sahih Muslim*, book of *Jumu'ah*, chapter 12.

³ *Sunan al-Nasa'i*, book of *Jumu'ah*, chapter 2.

3. It is narrated by 'Abdullāh [ra] that the Prophet ﷺ said to a group who would stay away from Friday prayers: "I had the desire to command someone to lead the people in prayer, he could go to burn the houses of those men who stayed away from Friday prayers."

4. It is narrated by Samurah ibn Jundub [ra] that the Prophet ﷺ said: "Whoever omits the Friday prayer without reason, he should donate one *dīnār* (gold coin) to charity, and if he does not have that, then one-half of a *dīnār*."

Conditions for the obligation of Friday prayer

1. Masculinity. Thus, the Friday prayer is not an obligation upon women.
2. Independence. Thus, it is not an obligation upon slaves.
3. Maturity. Thus, it is not an obligation upon a child.
4. Health. Thus, it is not an obligation upon the sick. This ruling also applies to the one who attends to the ill person, if the latter is unable to remain without him.
5. Residence. Thus, it is not an obligation upon the traveller.
6. Soundness of mind. Thus, it is not an obligation upon the insane, nor upon those who fall within this category.

Note: Whoever attends the Friday prayer when it was not obligatory upon him, and he prays following behind the Imām, it is sufficient for him and the obligation of the *ṣubḥ* prayer lapses from him.

Conditions for the validity of Friday prayer

These are six conditions for the validity of the Friday prayer:

¹ *Ṣaḥīḥ Muslim*, book of *Masājid*.
² *Sunan Abi Dawūd*, book of *Ṣalāh*, chapter 211.

1. City. According to Imām Abū Hanīfah, a city is 'a large town that has thoroughfares, markets, boroughs, an administrator who can exact justice to victims from offenders by virtue of his powers and knowledge, or with the knowledge of others, and to whom people turn when faced with incidents; this is the most sound definition of a city.'

It is permitted to perform the Friday prayer at different locations within a single city, and it is also permitted in the city square which is the grounds adjacent to the city prepared for its interest.²

The villagers and nomads, those on whom the Friday prayer is not obligatory, should perform the *ṣubḥ* prayer on Fridays, in congregation with one *adḥān* and one *iqāmah*. If travellers are present in a city on a Friday, they perform the *ṣubḥ* prayer individually; likewise is the case with the city dwellers provided they miss the Friday prayer, the prisoners and the sick. Congregating for *ṣubḥ* prayer is abhorred for them. It is permitted for the Caliph, or Governor of the Hīlāz, to lead the Friday prayer during the *ḥajj* season at Minā, whereas it is unanimously agreed that there is no Friday prayer in 'Arafāt.³

Note: For every settlement that has a doubt whether it is a city or not, the people ought to offer four units with the intention of the *ṣubḥ* prayer after the Friday prayer, as a matter of caution. It is better still to offer ten units after the Friday prayer; four as its sunnah, then four with the intention of 'the last *ṣubḥ* prayer that I encountered but did not pray', followed by two units of sunnah prayer of the due time. In this manner, if his Friday prayer is valid, then he will have offered its sunnahs accordingly, otherwise he would have performed the *ṣubḥ* prayer together with its sunnahs.

In these four units, one ought to recite an additional *ṣurrah*

¹ *Radd al-Muḥīr* alā 'l-Durr al-Mukḥḍar (Hāshiyah), chapter of *Jumu'ah*.
² *Al-Fatawā al-ʿAlamgiriyyah* (al-Fatawā al-Hindiyah), chapter of *Jumu'ah*.
³ *Al-Fatawā al-ʿAlamgiriyyah* (al-Fatawā al-Hindiyah), chapter of *Jumu'ah*.

with *Sūrat al-Fāṭihah*, provided he does not have a prayer outstanding: if this constitutes obligatory prayer, then the additional *ṣalāh* does no harm, but if it forms supererogatory prayer, then the recitation of the additional *ṣalāh* is incumbent anyhow. Furthermore, if there is a *ṣalāh* prayer incumbent against him, then he does not add the additional *ṣalāh* as these four units are obligatory in all circumstances.¹

It is sunnah to offer four units prior to the proceeding of the Imām to deliver his sermon, for the Prophet ﷺ would pray four units prior to it.²

2.

Sulṭān (ruler). The Friday prayer is established with the authority of the Muslim Sulṭān, or by the authority of whomsoever the Sulṭān nominates, because it is established in a large gathering where disputes may arise regarding settling in the front row, the location for it to be held, the earlier or later time for its performance, in appointing the Friday prayer leader (*khaṭīb*). The time may lapse whilst the people are still arguing.³

The authority delegated by the Sulṭān is only conditional the first time. Once he has delegated it to any person to establish it, the latter may delegate it to another, and that third person to yet another, and so on.⁴ With the Imām present, it is not permissible for anyone to deliver the sermon on the Friday without his permission.⁵

If there is no delegation of authority from the Sulṭān because he has died, or in the course of a dispute, and the people agree on one particular person and they all pray behind him, it is permitted out of need. If a non-Muslim government overpowers the Muslims and rules over their land, it is permitted for the Muslims to hold Friday prayers as well as

¹ *ʿEid* prayers, the judge (*qāḍī*) is appointed by the agreement of the Muslims, and it remains incumbent upon the Muslims to strive for a Muslim governor.¹

³ Timing of *ṣalāh*. The Friday prayer is not permitted prior to the timing of the *ṣalāh* prayer and nor after it, according to the consensus of the Ḥanafī and Shāfiʿī Schools.² It is reported by Anas ibn Mālik [ra] that the Prophet ﷺ would perform the Friday prayer when the sun was declining (from the meridian).³

⁴ Sermon (*khaṭīb*). There are six conditions for the validity of the sermon:

- a. It is delivered prior to the prayer. If it is delivered after the prayer, the Friday prayer will not be valid.⁴
- b. It is delivered with the intention of a sermon.
- c. It is delivered within the timing. If it is delivered prior to the declining (of the sun from the meridian), the Friday prayer will be invalid.
- d. At least one person is present. He must be of those with whom the Friday prayer can be established.
- e. There is no isolated action or speech unrelated to the sermon between the sermon and the prayer.
- f. The *khaṭīb* makes the sermon audible so that, in the absence of any hindrance, the attendees can hear it. For its validity, it is not conditional for it to be delivered in Arabic, even if one has the capacity to do so, according to Imām Abu Ḥanīfah. For the one who is capable, it is conditional, according to the *Sāhibayn*.⁵

It is detested for the Imām to talk during the delivery of the sermon, unless it is a command to do good. When the Imām

¹ *Radd al-Mukhtar* 'ala 'Durr al-Mukhtar (Ḥashiyat Ibn 'Abidin), chapter of *Jumu'ah*.

² Cited in *Al-Ḥaṣṣat al-Islām* 'ala 'Madhab al-Arba'ah.

³ *Al-Jawharat al-Nayyirah* 'ala Mukhtasar al-Qudiri, chapter of *Jumu'ah*.

⁴ *Radd al-Mukhtar* 'ala 'Durr al-Mukhtar (Ḥashiyat Ibn 'Abidin), chapter of *Jumu'ah*.

⁵ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah), chapter of *Jumu'ah*.

¹ *Ḥashiyat al-Tajlīyat* 'ala Marāṭiqi-Falah, chapter of *Jumu'ah*.

² *Kutub al-Fiqh* 'ala 'Madhab al-Arba'ah, discourses on *Jumu'ah*.

³ *Sahih al-Bukhari*, book of *Jumu'ah*.

⁴ *Al-Jawharat al-Nayyirah* 'ala Mukhtasar al-Qudiri, chapter of *Jumu'ah*.

⁵ *Kutub al-Fiqh* 'ala 'Madhab al-Arba'ah, discourses on *Jumu'ah*.

proceeds to deliver the sermon, there should be no prayer being offered and no talking, be that the ordinary speech of people, *tashbiḥ*, replying to the one who sneezes, responding to a salutation, or invoking blessings¹ upon the Prophet ﷺ.

If one is offering supererogatory prayers when the *khaṭīb* begins the sermon, he discontinues the prayer prior to the prostration, or after it, at the two units.²

When someone witnesses the sermon, he has a choice; if he wants, he may sit on his heels, sit cross-legged or however may be easy for him, as it is not a practical or actual part of the prayer. It is, however, recommended for him to sit as one would sit in prayer.³

5. General permission. The people are granted a general permission in such that none are hindered, of those for whom the Friday prayer is valid, from entering the place in which it is held, because it is from the signs of Islām and amongst the eminent features of the religion. Hence, its establishment for promotion and openness is necessary.⁴

6. Congregation. It is conditional for the congregation, with which the Friday prayer is valid, to be of three persons other than the Imām, even if they do not attend the sermon. If the Imām delivered the sermon in the presence of one person, who subsequently left before the prayer, and three other persons attended after that, and the Imām led them in prayer, it is valid without him repeating the sermon to them. It is, however, conditional for them to be men, even if they are slaves, unwell, travellers, illiterate people or deaf people, for they are all permitted to lead the prayer for Friday, contrary

¹ It is correct though to send blessings upon the Prophet ﷺ silently upon hearing his name.

² *Al-Durr al-Mukhtār Sharḥ Tanwīr al-Aḥqār*, chapter of *Jumu'ah*.

³ *Al-Fatawa al-ʿAlamgiriyyah (al-Fatawa al-Hindiyah)*, chapter of *Jumu'ah*.

⁴ *Al-Fatawa al-ʿAlamgiriyyah (al-Fatawa al-Hindiyah)*, chapter of *Jumu'ah*.

⁵ *Radd al-Muḥtār ʿalā ʿDurr al-Mukhtār (Ḥaṣḥayāt Ibn ʿAbidin)*, chapter of *Jumu'ah*, *Manaqiṭ*.

⁶ *Fataḥ Sharḥ Nūr al-Iḥdāḥ*, chapter of *Jumu'ah*.

to women and children.¹

When the *mu'adhdhins* proclaim the first *adhān* on a Friday, the people discontinue trade and come towards the Friday prayer. When the Imām ascends the pulpit, he sits and the *mu'adhdhins* call the second *adhān* in front of the pulpit. Thereafter, the Imām delivers the sermon, and when he has completed his sermon, they all establish prayer. On a Friday, whoever finds the Imām praying, he prays along behind him whatever he catches, and he establishes his own Friday prayer upon that. If he finds the Imām in *tashahhud*, or even in the prostrations for error, he bases his own Friday prayer upon that, according to the *Shaykhayn*.²

None ought to lead the prayer other than the *khaṭīb*, for the sermon and the prayer are like one and the same, as they are a condition and the conditional; the conditional cannot be verified without its condition. It is, therefore, proper for the performer of both to be the same.³

Sunnahs of the Friday sermon

The sunnahs of the Friday sermon (*khaṭībah*) are seven:

1. Purity. It is sunnah for the *khaṭīb* to be pure from both the major and minor ritual impurities.⁴
2. Sitting upon the pulpit. It is sunnah for the *khaṭīb* to sit upon the pulpit prior to beginning the sermon.⁵
3. *Adhān* to be called in front of him. It has been the practise of Muslims to call the *adhān* in front of the Imām, just as it has been the practise to call the *iqāmah* after the sermon.⁶

¹ *Kutub al-Fiqḥ ʿalā Ṭ-Madhabib al-Arba'ah*, discourses on *Jumu'ah*.

² *Mukhtār al-Qudūrī*, chapter of *Jumu'ah*.

³ *Radd al-Muḥtār ʿalā ʿDurr al-Mukhtār (Ḥaṣḥayāt Ibn ʿAbidin)*, chapter of *Jumu'ah*.

⁴ *Kutub al-Fiqḥ ʿalā Ṭ-Madhabib al-Arba'ah*.

⁵ *Nūr al-Iḥdāḥ*.

⁶ *Manaqiṭ-Fataḥ Sharḥ Nūr al-Iḥdāḥ*.

4. Standing. It is sunnah for the Imām to deliver the sermon whilst standing, for both sermons after the *adhān*.¹

5. The people to face the Imām. *Shams al-ʿImamah* al-Sarkhasi stated: "Those directly in front of the Imām should face him, and those to the right and left sides of the Imām should turn to face him." Al-Sarkhasi further said: "It is customary in our time for the people to face the *qiblah* and to refrain from facing the *khayib* for the difficulties they encountered when straightening the rows after the *khayib* had completed his sermon, due to the scale of the crowds." He then said: "This is more appropriate."²

6. The sermon. The *khayib* delivers two sermons; one of them is sunnah, whereas the other is a condition for the validity of the Friday prayer.³

He commences the first of the two with *taʿawwuh* in his mind, and then makes audible the praise to Allāh ﷻ and the *thanāʾ* according to what He deserves. Then he says the two *shahādahs*, sends blessings and salutations upon the Prophet ﷺ, counsels the people to abstain from sins, insults fear of Allāh ﷻ in them, and cautions them regarding actions that cause the punishment and wrath from Allāh ﷻ. He reminds them of those deeds that lead to success in the world and the Hereafter, and he recites at least one verse of the Qurʾān.

He commences the second sermon with the praise of Allāh ﷻ and the *thanāʾ*, sends blessings and salutations upon His Messenger ﷺ. In this sermon, he supplicates for the believing men and women, and seeks their forgiveness. It is preferred to supplicate in favour of the king and the governor for success, obedience and capacity for actions in which lies benefit and welfare for his subjects, etc., for Abū Mūsā al-Ashʿarī [ra] would supplicate in favour of ʿUmar [ra] in his sermon and

none of the Companions of the Prophet ﷺ objected to him;⁴ it is appropriate for the words of the second sermon to be the following:

اَلْحَمْدُ لِلّٰهِ فَخْرُهُ وَتَسْبِيحُهُ وَتُكْبِيرُهُ وَتَوْفِيقُهُ وَتَوَكُّلُ عَلَیْهِ وَتَعَوُّدُ
بِاللّٰهِ مِنْ شُرُوْرٍ اَفْسَسَتْ رَمْنَ سَيِّئَاتٍ اَعْمَلْنَا ۝ مَنْ يَّعْبُدِ اللّٰهَ فَلَا مُضِلَّ
لَهُ وَمَنْ يُضِلِّهٖ فَلَا هَادِيَ لَهُ

"All praise is for Allāh; we praise Him, and we seek help from Him, and we seek forgiveness from Him, and we believe in Him, and we place our trust in Him, and we seek refuge with Allāh from the evils of our selves and from the mischiefs of our actions.

Whoever Allāh guides, there is none who can cause him to go astray, and whomever He causes to go astray, there is none who can guide him."⁵

With regards to the mention of the Rightly-Guided Caliphs [ra] and the two noble uncles [ra] of the Prophet ﷺ, it is very much preferred as well as it being a continuous practise of the Muslims.⁶

7. Sitting between the two sermons. The *khayib* sits between the two sermons to the extent of reciting three verses.⁷

It is reported from ʿAbdullāh ibn ʿUmar [ra] that he said: "The Prophet ﷺ would deliver two sermons, and would sit between them two."⁸



¹ *Manaqiʾ Falaḥ Sharḥ Nūr al-Idāh*.

² *Hāshiyat al-Tahṭīm ʿalā Manaqiʾ Falaḥ*.

³ *Kutub al-Fiqh ʿalā ʾl-Madhabib al-Aḥdāʾ*, discourses on *Jumʿah*.

⁴ *Kutub al-Fiqh ʿalā ʾl-Madhabib al-Aḥdāʾ*, discourses on *Jumʿah*.

⁵ *Bahār-e-Sharʿiʿ al-*

⁶ *Al-Fatawā al-ʿAlamgiriyyah (al-Fatawā al-Hindiyah)*, chapter of *Jumʿah*.

⁷ *Al-Fatawā al-ʿAlamgiriyyah (al-Fatawā al-Hindiyah)*, chapter of *Jumʿah*.

⁸ *Sahih al-Bukhārī*, chapter of *al-Qaḍāʾ bayn al-Khaybatayn* *Jumʿah al-Jumʿah*.

The Two 'Eid Prayers

The original word for 'eid is 'īwāḍ, as it is derived from *al-awḍ*, meaning 'to return'. The *waḍ* changed to *yā*, by virtue of it being silent after a *kasrah*, like the words *mīzān* and *mīqāt*.¹ It is known as 'Eid because of the recurring gains of religious and worldly benevolences from Allāh ﷻ in this day,² or because this day repeatedly brings joy and pleasure, and therefore, the word 'Eid is applied to all days of happiness.³

Legitimacy of the 'Eid prayer

The two 'Eid prayers began in the year 1 AH,⁴ as narrated by Abū Dāwūd from Anas [ra] who said that Allāh's Messenger ﷺ arrived in Madinah and they would have two days in which they would have sports, and so he asked: "What are these two days?" They replied: "During the era of ignorance (*yāhiliyyah*), we would hold sports in them." Prophet Muḥammad ﷺ then said: "Verily, Allāh has exchanged them for you with two better than them; the day of *al-ʿAḥḍā* and the day of *al-Fitr*."⁵

Ruling of the 'Eid prayer

'Eid prayer is incumbent (*wājib*) due to the persistent performance of Allāh's Messenger ﷺ of it without missing it, followed by the Rightly-Guided Caliphs [ra] after him, and the distinguished jurists

(*majtahid*). It is incumbent upon whomsoever the Friday prayer is obliged, for the conditions for the Friday prayer are also the conditions for the 'Eid prayer, except for the sermon, which in 'Eid is sunnah after the prayer.⁶

'Eid prayer is not due on those in Minā in the Day of Sacrifice (*Yawm al-Nahr*), because at the time of the 'Eid prayer, they are preoccupied in fulfilling the rites of *ḥajj*, and so therefore, the 'Eid prayer is not binding upon them.⁷

Timing of the 'Eid prayer

The timing of the 'Eid prayer begins when the sun has risen to the height of one spear,⁸ and it continues until the meridian of the sun. It is more excellent for the prayer of *al-ʿAḥḍā* to be performed in its initial timing in order to allow the people to slaughter their sacrificial animals, and for the prayer of *al-Fitr* to be delayed in order to allow the people to give out their alms (*ṣadaqah*), because this is what Allāh's Messenger ﷺ would do. Jundub [ra] states: "The Prophet ﷺ would lead us in the prayer of *al-Fitr* when the sun was at the height of two spears, and in the prayer of *al-ʿAḥḍā* when it was at the height of one spear."⁹

Note: The prayer of 'Eid *al-Fitr* may be postponed, subject to an excuse, to the following day only, whereas the prayer of 'Eid *al-ʿAḥḍā* may be postponed, again subject to an excuse, to up to three days.¹⁰

Sunnahs of the two 'Eids

1. It is sunnah for the Imām to deliver two sermons after the 'Eid prayer in which he teaches the people the rulings of the

¹ These words were originally *mīwāḍ* and *mīqāt*, respectively.

² These recurring gains are the various kinds of benevolences of Allāh ﷻ upon his servants throughout the year, which include the *ḥijr* (validity of eating, etc.) after being prohibited from consuming food, the *ṣadaqat al-fitr* (mandatory charity for the *ḥijr*), the completion of *ḥajj* with the circumambulation of visitation (*ṭawāf al-ayyāt*), and the meat of sacrificed animals, etc. [*Radd al-Muhīr* 'ala 'l-Durr al-Mukhlī, chapter of the Two 'Eid]

³ *Ḥādīyat al-Talabāt* 'ala *Marāqīʿ al-Falāḥ*.

⁴ *Kitaḥ al-Fiqh* 'ala 'l-Madhab al-Aḥḍāʿi.

⁵ *Sunan Abi Dāwūd*, chapter of the Two 'Eid Prayers.

⁶ *Aḥḍān al-Ḥalīm* 'ala 'l-Madhab al-Aḥḍāʿi.

⁷ *Kitaḥ al-Mabḥūṭ*, chapter of Sacrifice.

⁸ One spear (ṭumḥ) approximates 3 metres. [*Fiqh al-Sunnah*] This is 12 spans (*shubh*) [*Radd al-Muhīr* 'ala 'l-Durr al-Mukhlī]. This timing itself occurs between 30 and 40 minutes after sunrise. [*Aḥḍān al-Ḥalīm* 'ala 'l-Madhab al-Aḥḍāʿi]. Furthermore, this refers to the time when supererogatory prayers become permissible. [*Radd al-Muhīr* 'ala 'l-Durr al-Mukhlī].

⁹ *Talab al-Ḥajr fi Takrīr Abadīb al-Rajʿi al-Kābir*, cited in *Minhaj al-Muḥlīm*.

¹⁰ *Marāqīʿ al-Falāḥ* Sharḥ *Nūr al-Iqdāḥ*.

ṣalāt al-fir for the 'Eid al-Fir, and the rulings of sacrifice and the *takbir* of *istisqā'* for the 'Eid al-*Alḥā*. It is recommended for him to teach those to them in the sermon of the Friday prayer immediately preceding the respective 'Eid.¹

2. It is sunnah to proceed towards the open ground for 'Eid prayer,² and it is disliked to perform it in a masjid without excuse.³

3. Bathing for the two 'Eids is sunnah, and it is like the bathing for the Friday prayer, and not for the day of Friday or of 'Eid.⁴

Recommended acts for the two 'Eids

1. It is preferred on 'Eid al-Fir, prior to setting forth towards the place of prayer, to eat three, five, or seven dates, or more, so long as they are an odd number. In the absence of dates, it could be anything sweet.⁵ If that is not available, then one may eat of whatever is available,⁶ because the Prophet ﷺ would not leave on the day of al-Fir until he had eaten some dates, and he would eat them in odd number.⁷ With regards to 'Eid al-*Alḥā*, one does not eat until he has performed the 'Eid prayer, and it is preferable for his first meal to be of the meat of sacrifice, which is a feast from Allāh ﷻ.⁸

2. Brushing the teeth (with a toothstick).⁹

3. Perfuming oneself.¹⁰

¹ *Al-Abkām al-Firḥiyah* fi'l-Madhahib al-Aḥba.

² *Al-Fatawā al-'Alamgiryah* (al-Fatawā al-Hindiyah).

³ *Kutub al-Firḥ al-'Alamgiryah* al-Aḥba.

⁴ *Kutub al-Firḥ al-'Alamgiryah* al-Aḥba, discourses on *Chawl*.

⁵ *Al-Fatawā al-'Alamgiryah* (al-Fatawā al-Hindiyah).

⁶ *Hadhyat al-Tahawi al-Maraqī' Fatah*.

⁷ *Sahih al-Bukhari*, book of the Two 'Eids.

⁸ *Al-Fatawā al-'Alamgiryah* (al-Fatawā al-Hindiyah).

⁹ *Nur al-Iḥāb*.

¹⁰ *Nur al-Iḥāb*.

4. Clothing. To put on one's most excellent clothing, be it new or washed.¹

5. *Sadaqat al-fir*. If incumbent upon him, one pays the *sadaqat al-fir* prior to the setting forth of the people towards the place of prayer.²

6. Supererogatory *sadaqah*. To make an abundance of charity, within one's ability.³

7. Expression of joy and cheerfulness. To express joy at the obedience of Allāh ﷻ and gratitude for His gifts, and to express cheerfulness visibly on one's face when meeting other believers.⁴

8. Felicitations. When the noble Companions [ra] of Allāh's Messenger ﷺ would meet one another on the day of 'Eid, they would say to each other: "May Allāh ﷻ accept from us and from you." In countries such as Syria, Egypt and Pakistan, words of greetings are said, such as 'Eid *mubārak* (a blessed 'Eid to you), *kullu 'ām wa antum bi-khayr* (may you be sound all year round), *alamannā la-ka 'īdan sa'īdan* (I wish you a happy 'Eid), or *al-mabrūk bi'īdi-ka* (congratulations on your 'Eid), etc. Likewise, shaking the hands is good, for it is sunnah after every prayer and at every encounter.⁵

9. Rising early. That is to hasten to the place of prayer in order to acquire honour of being early and sitting in the first row.⁶

10. Morning prayer. Although the *ḥajr* prayer is intrinsically obligatory, it is further recommended for one to perform it on the day of 'Eid in congregation in the masjid of his locality.⁷

¹ *Al-Fatawā al-'Alamgiryah* (al-Fatawā al-Hindiyah).

² *Maraqī' Fatah Shariḥ Nur al-Iḥāb*.

³ *Maraqī' Fatah Shariḥ Nur al-Iḥāb*.

⁴ *Maraqī' Fatah Shariḥ Nur al-Iḥāb*.

⁵ *Hadhyat al-Tahawi al-Maraqī' Fatah*.

⁶ *Maraqī' Fatah Shariḥ Nur al-Iḥāb*.

⁷ *Nur al-Iḥāb*.

11. Proclamation of *takbir* on route. One does not proclaim the *takbir* audibly on route, according to Imām Abū Ḥanīfah, whilst it is recommended to be done so silently; this case applies to 'Eid al-Fiṭr. According to the *Sahihayn*, one proclaims the *takbir* audibly, and discontinues it when he reaches the place of prayer; in another narration 'until he begins the prayer.' With regards to 'Eid al-Adhā, one proclaims the *takbir* audibly until he reaches the place of prayer, according to opinions of them all.¹
12. Going and returning. One sets forth to the place of prayer on foot, and he returns using a different path.²
13. Smartening appearance. One smartens his look by trimming the nails of fingers and toes, the hair and removing dirt.³

Method of performing the 'Eid prayer

The 'Eid prayer is like all other prayers, except for the incumbent *takbirs*, in which the 'Eid prayer is unique.

The 'Eid prayer consists of two units. The Imām and the believers form the consecratory *takbir* (*tabrīmāh*), and then he, as well as the believers, recite the supplication of *ihādā'*. After that, the Imām proclaims the extra *takbirs* and the followers imitate him; and they are three *takbirs*, not including the *tabrīmāh* nor that of bowing. He remains silent after each *takbir* to the extent in time of three *takbirs*; during the silence, it is not sunnah to make any form of remembrance (*dhikr*), but there is no harm for one to say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

"Glory be to Allāh, and all praise is for Allāh, and there is no god but Allāh, and Allāh is the Greatest."

¹ *Al-Jamharat al-Nasiriyyah 'ala Makhṭa'at al-Qudāt.*

² *Nur al-Iddah.*

³ *Al-Ahkām al-Fiqhiyyah* j.7; *Madhabih al-Aṭba'ah.*

It is sunnah for the worshipper (be he the Imām or a follower) to raise both his hands up to the ears during each *takbir*. Thereafter, if one is the Imām, he recites the *ta'awudh* and the *tasmiyah* audibly, and then recites Sūrat al-Fāṭihah audibly, followed by a *smā'ah*, it is preferable for it to be Sūrat al-A'lā (87). After that, he bows and the followers imitate him, and so on, until after the two prostrations they stand upright for the second unit.

In the second unit, the Imām commences with the *tasmiyah* recited inaudibly, followed by Sūrat al-Fāṭihah recited audibly, plus a *sūrah*; it is preferable for it to be Sūrat al-Ghāshiyah (88). After completing the recitation of the *sūrah*, the Imām and the people proclaim the additional *takbirs*, and they are three *takbirs*, not including the *takbir* of bowing, and they raise their hands during each *takbir*. After the third *takbir*, the Imām proclaims a fourth *takbir* which is for bowing, and he does not raise his hands. They do likewise until the prayer is completed with the salutation.

When the Imām has performed the salutations, he stands and delivers the sermon (*khutbah*) to the people, with a brief sitting in-between. He preaches to the people and makes *dhikr*.

If it is the prayer of 'Eid al-Fiṭr, he urges them to pay *sadaqat al-fiṭr* and explains its rulings to them, and if it is the prayer of 'Eid al-Adhā, he urges them to practise the sunnah of sacrifice and explains its rulings to them. When he finishes, the people return to their homes as no sunnah prayer is to be offered in the place of prayer before the 'Eid prayer nor after it.

There is no *adhān* and no *iqāmāh* for the two 'Eid prayers.

Takbirs after the five prayers

To proclaim the *takbir*¹ once, or three times as it is also narrated, audibly is incumbent (*wājib*) after every obligatory prayer that is

¹ It is known as *takbir al-tasbeeh* because most of its days of proclamation are the days of tasbeeh. The term *tasbeeh* also applies to the raising of the voice with *takbir* during these particular days. [*Tabayyru al-Tajawwī 'ala Manāqih* 7; *Fatāh*]

performed in a recommended congregation, upon the Imām who is resident in a city, and upon those who are following him in prayer, even if they are travellers, according to Imām Abū Ḥanifāh, whereas the *Ṣaḥīḥayn* say that the *takbir* is incumbent after every obligatory prayer upon everyone who performs it, be they individual, travellers or villagers, extending until the fifth *ṣaṭ* prayer from the day of 'Arafāh – this is what is practised and upon this is the legal verdict (*ṣaḥāb*). There is no harm in proclaiming the *takbir* after the two *ʿEid* prayers, and that is to say:

لَا إِلَهَ إِلَّا اللَّهُ وَاللهُ أَكْبَرُ ۝ اللَّهُ أَكْبَرُ رَبُّهُ الْخَلَقُ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ۝ اللَّهُ أَكْبَرُ ۝ اللَّهُ أَكْبَرُ

"*Allāh is the Greatest. Allāh is the Greatest. There is no god but Allāh. And Allāh is the Greatest. Allāh is the Greatest and for Allāh is all praise.*"

The timing of the *takbir* commences immediately after the *ṣaṭ* prayer on the day of 'Arafāh (9th Dhu'l-Ḥijjah) and it ends after the *ṣaṭ* prayer of the last day of *ṣaḥr*.³

The *takbir* is connected to the salutation (*salām*) of the prayer in such that if someone talks or deliberately does something after the salutation, the requirement of *takbir* lapses from him and he will be sinful. If the Imām omits the *takbir*, the follower nevertheless still proclaims it.⁴



³ The origin of this is that when the archangel Jibril (Gabriel) arrived with the deliverance, he heard hastiness from Prophet Ibrahim [as] (in sacrificing his son, Prophet Ismā'il [as]) and so he said: "Allāhu Akbar. Allāhu Akbar." When Prophet Ibrahim [as] saw him, he said: "I 'a ilāhu ilāh 'Udhū wa 'Udhū Akbar." Then when Prophet Ismā'il [as] became aware of the deliverance, he said: "Allāhu Akbar wa il 'Udhū 'Udhū." This is what the expert legal scholars (*fuqahā*) have mentioned. [Radd al-Muḥīr *alā* 'Durr al-Mukhtār, chapter of the Two 'Eid]

⁴ Literally, it refers to the making into pieces of meat and placing them in the sun to dry [Firaḥ al-Lughah] It became the habit of the people to dry the pieces of meat in the sun during the 11th, 12th and 13th days of Dhu'l-Ḥijjah, and hence, these days became known as *ayyām al-ṭaḥrīq* [Ḥaḥṣat al-Tajībāt *alā* Marāṭiq 'Eidh, chapter of the Two 'Eid] *Kitāb al-Fiqh alā* 'Madhhab al-Aḥbāsh.

Chapter 5, Section 22
Al-Uḥḍiyah

The Sacrifice

Al-Uḥḍiyah is literally the name given to what is slaughtered during the days of slaughter (*ayyām al-aḍḥā*), and in Islamic legal terminology, it is 'the slaughter of a specific animal, at a specific time, which is the day of *Aḍḥā*, with the intention of gaining closeness (to Allāh ۞)'.¹

Virtues of sacrifice

1. Allāh's Messenger Muḥammad ۞ said: "There is nothing that the son of Ādam does on the Day of Sacrifice (*nahr*) that is more beloved to Allāh than to effuse blood (i.e. sacrifice an animal); the sacrificed animal will come on the Day of Judgement with its horns, its hooves and its hair. Surely, the blood is accepted in a place close to Allāh ۞ prior to it falling on the ground. Therefore, you should sacrifice joyfully."²

2. The Companions [ra] of Allāh's Messenger ۞ asked: "O Allāh's Messenger! What is this sacrifice?" He replied: "It is the sunnah of your father Ibrahim [as]." They asked: "What is there in it for us, O Allāh's Messenger?" He replied: "There is a reward for every hair." They then asked: "For the wool?" He replied: "There is a reward for every strand of wool."³

Legal ruling of sacrifice

Making the sacrifice is incumbent (*waḥib*) with the following conditions:

¹ This is the text of Dhu'l-Ḥijjah.

² *Sunan Ibn Majah*, book of *Adāh*, chapter 3.

³ *Sunan Ibn Majah*, book of *Adāh*, chapter 3.

1. Being Muslim but it is an act of worship, and a non-Muslim is not from among the people of worship.
 2. Freedom for the slave does not preclude anything.
 3. Residence for it was obliged upon the traveller, he would become preoccupied with it and detached from his journey. If, however, he performs it voluntarily, it shall suffice him. Sacrifice is incumbent upon city dwellers, villagers and those who live in deserts.
 4. Capacity. This is one on whom the incumbency to pay *sadayat al-fitr* is attached, i.e. one who possesses, above his basic needs, two hundred *dinars* (silver coins), or twenty *dirhams* (gold coins), or something that equals that amount in value.
 5. Day of Sacrifice. The days of sacrifice are three; the Day of Sacrifice (*yawm al-nahr*) itself and the two days following it. This first day is the most excellent of them. It is preferable to slaughter the sacrificial animal during the day and not in the night.
- Note: Men and women are equal in all of the conditions that we have mentioned. Sacrifice is also incumbent upon women if these conditions are found within them.

Wisdom of sacrifice

1. To gain proximity with Allāh ﷻ by virtue of sacrifice, for He says as follows:

فَصَلِّ لِرَبِّكَ وَأَنْفِرْ ①

"Therefore, pray to your Lord and do the sacrifice." [108:2]

¹ *Al-Balagh al-Muniriyyah* (al-Fatawa al-Hindiyyah).

² *Al-Ishlahat al-Nawawiyyah ala Ma'hibat al-Quduriyyah*.

³ *Qur'an*, Surah al-Kawthar (108), verse 2.

فِي صَلَاتِي وَتُسَبِّحُنِي وَسُودِقَ بِمِثْلِ عَمَلِي ①

"Say (O beloved Prophet): "Surely, my prayer, and my sacrifice and my life, and my death, are (all) for Allāh, Lord of all the Worlds." [6:162]

The word *musaddiq* here refers to the slaughter made for the purpose of gaining closeness to Allāh ﷻ.

2. To revive the sunnah of Prophet Ibrahim [as] when Allāh ﷻ commanded him, by way of revelation, to sacrifice his son Prophet Isma'il [as], and then exchanged him with a ram, which Prophet Ibrahim [as] slaughtered in place of Prophet Isma'il [as]. Allāh ﷻ says:

وَقَدْ يَذْكُرُ ②

"And we compensated Him with a great sacrifice." [37:107]

3. To extend an abundance of wealth to the family on the Day of *Eid*, and to disseminate mercy amongst the poor and the destitute.
4. A way of gratitude to Allāh ﷻ for the animals He has provided to us for our benefit. He says:

فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَهُ وَالْعَزَّوَجَلَّ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَمْنُكُم ③

تَشْكُرُونَ ④

"So eat from them, and feed the content and the needy. Thus, We have made them subject to you, that you may be grateful." [22:36]

¹ *Qur'an*, Surah al-An'am (6), verse 162.

² *Qur'an*, Surah al-Saffat (37), verse 107.

³ *Qur'an*, Surah al-Hajj (22), verse 36.

Timing of sacrifice

The time of sacrifice begins with the rising of dawn on the Day of Sacrifice (10th Dhu'l-Hijjah). However, it is not permitted for city dwellers to slaughter until the Imām has performed the 'Eid prayer, for the Prophet ﷺ said: "Whoever slaughters before the ('Eid) prayer, he slaughters for himself. As for someone who slaughters after the prayer, he has perfected his service of sacrifice and he has followed the practice of Muslims." The Prophet ﷺ also stated: "Whoever slaughters prior to the ('Eid) prayer, should repeat it."¹

As for the inhabitants of rural areas, they may perform slaughter after the rising of *ṣaḥr*, and it is permissible for three days; the Day of Sacrifice and two days after it.²

It is a condition for the sacrifice to be a slaughter, in such that if one was to give in charity the animal itself or its price during the Days of Sacrifice, it would not be permitted, for sacrifice is the effusion of blood.³

Animal of sacrifice

Its genus: It must be one of three genuses; sheep, camel or cow. Its type is included in the genus as well as the male, female, castrated and virile are included in the genus because the word 'genus' refers to it; the goat is a kind of sheep and the buffalo is a kind of cow. For sacrifice, nothing of the wild is permitted.

Its age: Of what we have mentioned regarding camels, cows and sheep, a *ṭhanī* or older is permitted, except in the case of sheep where a *jadh'* (six-month old lamb) would be permitted if it appears to be large and fat. Regarding the meanings to these terms, the expert legal scholars (*fuqahā*) have stated the following:

- i. A *jadh'* from sheep (and goats) is a six-month old young, and the *ṭhanī* is one-year old;

¹ *Sahih al-Bukhari*, book of *Adah*.

² *Mukhtasar al-Qudari*.

³ *Al-Jawharat al-Nayyirah ala Mukhtasar al-Qudari*.

- ii. A *jadh'* from cows (and buffaloes) is a one-year old young, and the *ṭhanī* is two-years old; and
- iii. A *jadh'* from camels is a four-year old young, and the *ṭhanī* is five-years old.¹

Its amount: A goat or a sheep is not permitted except on behalf of one person, even though it may be large and fat. With regard to a camel and a cow, each is adequate enough to be split into seven portions on behalf of seven people, if all of them seek the pleasure of Allāh ﷻ.²

Its description: It must be free from visible defects; one must not sacrifice the blind, the one-eyed and the lame which cannot walk it to the place of sacrifice, nor the emaciated. The animal with a severed ear and severed tail is not permitted, nor one whose major part of the ear or tail has perished, but if the major part of its ear or tail remains, it is permitted.³ It is preferable for the sacrificial animal to be the fattest, the best looking and the largest.⁴

Its slaughter: It is more excellent for one to slaughter his own sacrificial animal himself if he is able to perform the slaughter well, because it is a form of worship and hence, it is better for one to undertake it himself, as has been reported in a sound narration from the Prophet ﷺ that he drove one hundred camels and of them he slaughtered just over sixty himself, and then he handed them to 'Alī [ra] who slaughtered the remainder. However, if one cannot perform the slaughter well, he may seek the aid of others, but he should witness it, based upon the saying of the Prophet ﷺ to Sayyidah Fātimah [ra]: "O Fātimah, daughter of Muhammad! Stand and witness your slaughter, for the first drop of blood that falls from it will bring you forgiveness for every sin that you have committed, and say: "Surely, my prayer, and my sacrifice, and my life, and my death, are (all) for Allāh, Lord of all the Worlds. He has no partner." Its flesh and its blood will be brought (on the Day of

¹ *Al-Fatawa al-'Alamgiriyyah (al-Fatawa al-Hindiyah)*.

² *Al-Jawharat al-Nayyirah ala Mukhtasar al-Qudari*.

³ *Mukhtasar al-Qudari*.

⁴ *Al-Fatawa al-'Alamgiriyyah (al-Fatawa al-Hindiyah)*.

Judgement) and it will be placed on your scales and multiplied seventy times." Abū Sa'īd al-Khudrī [ra] asked: "O Prophet of Allāh! Is this specific for the family of Muḥammad, or is it for them as well as for Muslims generally?" The Prophet ﷺ replied: "It is specific for the family of Muḥammad as well as for Muslims generally."¹

His meal: It is recommended for its meat to be divided into three; the members of the household will consume one-third, they will give one-third away in charity, and they will gift one-third to their friends, based upon the saying of the Prophet ﷺ: "Eat, store and give in charity."² It is permitted for one to give all of it in charity as well as to retain it all for himself. If he has dependents and he is not well-off regarding financial circumstances, then in that case it shall be better for him to keep it for his family and extend generosity towards them.³

One donates its hide towards charity, or manufactures an instrument with it that can be used in the home, but he does not give the hide as remuneration to its slaughterer.⁴



Chapter 5, Section 23

Salāt al-Kusūf wa'l-Khusūf

Solar and Lunar Eclipse Prayers

Allāh's Messenger Muḥammad ﷺ said: "Surely, the sun and the moon are two signs from amongst the signs of Allāh; they do not eclipse due to the death of anyone nor due to anyone's life. So, if

¹ *Al-Jawharat al-Nayyirah al-Mukhlashat al-Qudrat*, book of *Uḍḥiyah*

² *Ṣaḥīḥ Muslim*, book of *Ḍalāl*

³ *Al-Fatawā al-Maḥmūdiyyah (al-Fatawā al-Hindīyyah)*

⁴ *Al-Jawharat al-Nayyirah al-Mukhlashat al-Qudrat*

⁵ *Kusūf* is solar eclipse and *khusūf* is lunar eclipse. Literally, they both mean 'lost'. It is said that *Kusūf* refers to the departing of light, whereas *khusūf* refers to the departing of the circle [cf. *Jawharat al-Nayyirah al-Mukhlashat al-Qudrat*]

you experience them, supplicate to Allāh, exalt Him, offer prayers and give in charity."¹

Prayer of the solar eclipse is *sunnah*. It consists of two units; each unit with one bow and two prostrations, just like in other prayers.² Congregation is recommended for it, provided the Imām of the Friday prayer can be found, otherwise congregation is not recommended for it and it is performed individually.³ It is a prayer that follows the manner of supererogatory prayers without *adhān* and *iqāmah*, inaudible and without a sermon. It is simply to commence with the proclamation *al-salātu jāmi'ah* (prayer is congregated).⁴

When the solar eclipse occurs during a time when supererogatory prayers are prohibited, one confines himself to supplications, remembrance of Allāh ﷻ and giving charity, and he does not offer the prayer, for it is supererogatory.

It is *sunnah* to lengthen the recitation in the first unit, like that of Sūrat al-Baqarah (2), and in the second unit like the recitation of Sūrat al-Imrān (3), but if one was to shorten them and extend the supplication, it is permitted, because what is preferable is that an individual remains in humility and fear of Allāh ﷻ until the appearance of the sun.⁵ After that, the Imām supplicates after the prayer whilst sitting and facing the *qiblah*, if he wishes, or standing and facing the people (and that is more excellent). The people continually say *āmin* (O Allāh! Accept it) to his supplications until the sun becomes completely clear.⁶

Prayer of the lunar eclipse is desirable (*mustaḥabb*). Congregation is not legally prescribed for it, but rather, it is offered individually in homes.⁷

¹ *Ṣaḥīḥ al-Bukhārī*, book of *Kusūf*

² *Al-Fatawā al-Maḥmūdiyyah (al-Fatawā al-Hindīyyah)*

³ *Radd al-Muḥār al-Durr al-Mukhlash (Ḥaṣṣyat Ibn 'Aṣīm)*

⁴ *Nir al-Iḍḍāḥ*

⁵ *Al-Jawharat al-Nayyirah al-Mukhlashat al-Qudrat*

⁶ *Nir al-Iḍḍāḥ*

⁷ *Al-Aḥkām al-Fiqhiyyah fi'l-Madhabīn al-Arba'ah*

Likewise, during strong winds, overwhelming darkness during the day, continuous rain, and fear of the enemy, the prayer is offered individually in homes. Its legal ruling is the same as the lunar eclipse prayer.¹



Chapter 5, Section 24 *Ṣalāt al-Istiṣqāʾ*²

Prayer for Seeking Rain

Imām Abū Ḥanīfah stated: "There is no congregational prayer prescribed by the sunnah for seeking rain. If the people pray individually, the seeking of rain is permitted; that is to supplicate and seek forgiveness." Imām Abū Yūsuf and Imām Muḥammad stated that the Imām leads two units,³ and recites audibly in both of them. Then he delivers the sermon. When he reaches the middle of the sermon, the Imām turns over his cloak,⁴ but the people do not turn their cloaks over. Then, according to Imām Abū Ḥanīfah, the Imām supplicates after the prayer, because there is no sermon according to him, but according to the *Ṣāḥibayn*, the Imām supplicates after the sermon.⁵

It is recommended to leave one's abode for three days, walking in worn-out washed garments or tatters, in a manner timorous, humble and fearful of Allāh ﷻ, with heads lowered. Daily they are to give charity prior to coming out, renewing their repentance and seeking forgiveness for all Muslims.⁶

¹ *Al-Jawharat al-Nayyirah* 'ala *Mukhtasar al-Quduri*.

² Literally, *istisqāʾ* means to seek water in general. In Islamic legal terminology, it refers to the seeking of rain from Allāh ﷻ in a specific manner during intense need.

³ These are sunnah according to the *Ṣāḥibayn*.

⁴ Imām Abū Ḥanīfah said: "He does not turn his cloak over." And according to the *Ṣāḥibayn*, its method is to turn it upside down if it is rectangular, and to turn it left to right if it is circular, like an outer garment. [*Al-Jawharat al-Nayyirah* 'ala *Mukhtasar al-Quduri*]

⁵ *Al-Jawharat al-Nayyirah* 'ala *Mukhtasar al-Quduri*.

⁶ *Nar al-Iḥāḥ*.

It is also preferable to bring out the animals, the elders and the children. In Makkah, the people gather in Masjid Harām, and in *Bayt al-Maqdis* (Jerusalem), they gather in Masjid Aqṣā. This should also be the case for the people of Madinah.

The Imām stands (on the ground when supplicating), facing the *qiblah*, raising both his hands, whilst the people are seated, facing the *qiblah*, and saying *āmin* to his supplication.¹

Note: Many sound prophetic narrations have been reported on the evidence that Prophet Muḥammad ﷺ sought rain and supplicated to Allāh ﷻ.

At this point, it is appropriate to mention that rain was sought through the Prophet ﷺ when he was a child. It has been reported that the Makkans were drought-stricken, and so they called out: "O Abū Ṭālib! The valley is in drought and its dependents are suffering from famine. Come and seek rain." So, Abū Ṭālib emerged with a child (i.e. Muḥammad ﷺ). Abū Ṭālib took hold of him and rested his back against the wall of the Ka'bah. The child raised his finger, and at that time, there was not a wisp of cloud in the sky, when (all-of-a-sudden) clouds began to gather from here and there. It poured heavily with rain due to which the valley began to flow, and the city dwellers as well as the desert inhabitants became satiated. Referring to this, Abū Ṭālib stated:

رَأَيْتُ بُنْتَنِي الْقَعَامَ يَرْجُوهُ
وَيُنَادِي عِصْمَةَ لِأَبِيهِ

"That handsome face, by which rain is sought;
The protector of widows, and orphans' support."

It is reported by Anas [ra] that 'Umar ibn al-Khaṭṭāb [ra] would, seek rain through 'Abbās ibn 'Abd al-Muṭṭalib [ra] whenever there

¹ *Nar al-Iḥāḥ*.

² *Kitāb al-Fiqh* 'ala 'I-Madhabib al-Aḥbalah, discourses on *Ṣalāt al-Istiṣqāʾ*.

was a drought. 'Umar [ra] would say: "O Allah! We would beseech You through our Prophet ~~sa~~ and You would thus give us rain. And now we beseech You through the paternal uncle of our Prophet ~~sa~~, and so give us rain." Anas [ra] states: "They would then be given rain."¹

Chapter 5, Section 25
Ṣalāt al-Khawf
Prayer of Fear

Allāh ﷻ says:

وَأَنذَرْتُ فِيهِمْ فَأَمَّتْ لَهُمُ الصَّلَاةُ فَاتَّقُوا طَائِفَةً مِنْهُمْ مَخِفَةٌ وَأُنذِرُوا
أُنذِرْتُمْ فَإِنَّا سَجَدْنَا وَلَقِينَا مِنْ رَبِّائِكُمْ طَائِفَةً أُخْرَى إِنَّمَا يَعْصُوا
وَلَا يَعْتَدُوا وَإِنَّا نَحْنُ غَدْرُوكُمْ وَأَسْلَبْتُمْ وَذَ الَّذِينَ صَكَّرُوا لَوْ تَعْلَمُونَ عَنْ
أَنبَاءِكُمْ وَأَمْرَتِكُمْ فَيَعْبُدُونَ عَلَيْكُمْ مِثْلَ وَجْدَةٍ وَلَا جُنَاحَ عَلَيْكُمْ إِن
كَانَ بِكُمْ آدَى مِنْ عَطْرِ أَوْ كُنْتُمْ مَرْمُضًا أَن تَصُومُوا اسْلَبَتْكُمْ وَعَدُوا جَذْرَكُمْ
إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٥٧﴾

"When you (O Messenger) are with them, and stand to lead them in prayer, one group among them should stand up with you, taking their arms with them. When they have prostrated, they should go to the rear and the other group should come which has not yet prayed, and they should pray with you, taking all precaution and bearing their weapons. The unbelievers wish, if you were negligent of your weapons and your belongings, to assault you in one go. There is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill,

¹ *Ṣaḥīḥ al-Bukhārī*, book of *Istisqāʾ*.

but take precaution for yourselves. Surely, Allah has prepared a humiliating punishment for the unbelievers." [4:102]

The prayer of fear is legally permissible in the presence of an enemy, the fear of drowning in a flood or burning in fire. There are two methods for performing this:

1. The Imām forms the people into two groups. One stands facing the enemy and the Imām leads the other in prayer, praying one unit of a two-unit prayer, or two units of a four-unit prayer or of a *maghrib* prayer. After that, it proceeds towards the enemy and the other group comes and the Imām leads them in the remainder of the prayer. The Imām performs salutation alone, and that second group proceeds towards the enemy. Thereafter, the first group returns and completes the prayer without recitation, performs salutation and proceeds towards the enemy. After that, the other group returns and performs the remainder of the prayer with recitation.
 2. They do not fight in battle whilst praying. If they do that, their prayer stands void.
- If fear intensifies, they pray whilst mounted, individually, by indicating and facing whichever direction they can.
2. During the prayer of fear, it is recommended to hold on to one's weapons.
 2. Each group prays behind its own Imām. Each group having one designated Imām. The first group moves after its completion of prayer, and then the other group comes and prays behind a different Imām, as in the times of peace.

¹ Qur'ān, Sūrat al-Nisā' (4), verse 102.

Rulings on Funerals

What to do with the dying person (*muhladar*)²

It is sunnah to turn the face of the dying person in the direction of the *qiblah* on his right. If that is not possible, then to recline him on his back with his feet in the direction of the *qiblah*, but raise his head a little so that his face is towards the *qiblah* rather than the sky; this is permitted, whereas the first manner is more excellent because it is sunnah.

It is preferable to encourage, but without insistence, the dying person to pronounce the two testimonies, and the manner of such encouragement is for the following to be pronounced audibly close to him:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

*"I testify that there is no god but Allāh, and I testify that Muḥammad is the messenger of Allāh."*³

The dying person is not to be commanded to speak these words, fearing his irritation and thereby pronouncing improper words. One says them in a manner that the dying person can hear them, being an indication for him to realise that he pronounces them. Once he has testified, the encouragement is not repeated so long as he does not speak something alien after that, in which case the suggestion is repeated to him so that they become his final words.

¹ *Jana'iz* is plural of *jana'iz* and *jina'iz* (funerals), for the body and the bed. [Maraqī' Falaḥ Shariḥ Nūr al-Iḥāb]

² *Muhladar* is a noun of object, and it is used for someone who is on the brink of death.

³ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

It is recommended for the close relatives and friends of the dying person to come to him, and to recite Sūrat Yā-Sin (36) next to him.¹ The presence of righteous and pious people is also preferred and encouraged. Sweet fragrance should be placed around him.²

What to do with the body prior to washing it

When the dying person passes away, it is preferable to close his jaws with a wide strip of cloth, which is tied at the top of his head. His joints are softened gently and his arms are placed down by his sides.

It is sunnah to close the eyes of the deceased, and the one closing them says:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ اللَّهُمَّ بَيِّرْ عَلَيْهِ أَمْرَهُ وَسَوِّقْ عَلَيْهِ مَا يَنْبَغُ وَأَسْئَلُكَ بِعَاقِبِكَ وَأَجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

*"In the name of Allāh, and according to the way of Allāh's Messenger. O Allāh! Make his matter easy for him, and make easy for him what is to come of the afterlife, and grant him joy by meeting You, and render what proceeds towards him better than what has preceded before him."*³

Note: It is preferable for the death of a Muslim to be announced to his close relatives, his friends and his neighbours, so they may fulfil his right by praying over him and supplicating for him.⁴

Washing the body

Its ruling: Washing the dead body is a communal obligation (*fard kifāyah*) upon those who are alive. It is obligatory to wash the dead body once in a manner that all of it is washed, whereas it is sunnah to repeat the washing an odd number of times.

¹ *Nūr al-Iḥāb*.

² *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

³ *Maraqī' Falaḥ Shariḥ Nūr al-Iḥāb*.

⁴ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

Its conditions: The following conditions must be met for the fulfilment of washing the dead body:

1. The deceased must be Muslim.
2. It must not be a miscarried foetus whose limbs have not completely formed.
3. The major portion of the body, or at least a half of it, must be present, with the head.
4. The deceased must not be a martyr (*shahid*), for Prophet Muhammad ﷺ said: "Do not wash them (martyrs), for every wound and every (drop of) blood will emit the fragrance of musk on the Day of Judgement."

Procedure of washing the body

It is recommended to place the dead body on something raised and its clothes removed, with a covering placed over it so as to conceal its private parts, as long as it is not a minor. It is preferable to screen the place where the body is being washed so that none can see the body but the person washing it, or those assisting him. One makes the intention of washing the body, and then washes its private parts. The manner of washing the private parts is that the person washing ties a cloth on his hand and cleans the genitals, for touching them is forbidden like the act of looking.²

Then he gives the body ablution, like the ablution of prayer, except for rinsing the mouth and rinsing the nostrils. He begins by washing its face, because beginning by washing the hands is prescribed for those alive who wash themselves, and therefore are required to cleanse the hands, whereas the dead body is washed by others. One begins with the right side, based on the words of Allah's Messenger ﷺ: "Begin with its right side, and those of its parts that are washed in ablution."³

² *Ma'na al-Mamad ibn Hanbal*, volume 3, page 299.

³ *Radd al-Mubtarr' ala 'l-Durr al-Mukhtar (Hishriyat Ibn 'Abidin)*.

⁴ *Sunan Ibn Majah*, book of *janā'iz*.

He then washes it three times with water and soap, or only water, and it is better to wash with warm water. The procedure of washing is for one to wash its hair and its beard, but if there is no hair on the head or the jaw, then they are not washed in that manner. The body is then placed on its left side and its right side is initially washed, because to commence with the right side is sunnah. This continues until water reaches the part that is adjacent to the under side of the body. It is then turned on its right side and washed likewise until water reaches the whole of the body. One then raises the body to sit up, reclining it against himself so that it does not fall, and he gently rubs its stomach so as to expel excrement from it. After that, he turns it on its left side and washes it, because it is sunnah to wash three times. It is also sunnah to pour water over it three times whenever it is made to sit, whereas any more than three is permitted if needed.¹

If anything emerges from it after the washing, one washes it away but he does not repeat the washing of the body nor the ablution, for it is not something that nullifies it with regards to the dead body. After that, the body is dried with a clean piece of cloth so that its shrouds do not become wet. It is then perfumed with fragrance.

Miscellaneous notes

1. *Tayammum* is a substitute for washing the body in the absence of water or when washing is not possible, like when one is burnt to death.²
2. The person washing the body ought to be an honest, trustworthy and pious person, so that he may spread the news of what good he sees and conceal what wrong appears to him, on account of the words of the Prophet ﷺ: "Only the trustworthy persons should wash your dead."³
3. Those who are killed in a rebellion or banditry are not to be

¹ *Hishriyat al-Tahiri*, vol. 1, page 17, *Fatah*.

² *Al-Mabni al-Fiqhiyah fi 'l-Madhāhib al-Arba'ah*.

³ *Sunan Ibn Majah*, book of *janā'iz*.

washed nor prayed over. It is said that this applies when they are killed whilst fighting.¹

4. It is preferable for a thurible containing incense to be close to the person washing the body, so that no bad odours emit from the dead body.²

5. Men are to wash men, and women are to wash women, and not one another. If the body is of a young boy that does not cause desire, it shall be permitted for women to wash it, and likewise if it is the body of a young girl that does not cause desire, it shall be permitted for men to wash it.³

6. If a woman dies amongst only men, and vice versa, they should pursue *tayammum* using a cloth. If an unmarriedable uterine kin (*ahla nahm mahram*) is available, he may pursue *tayammum* without a cloth, be it male or female.⁴

Shrouding

It is a communal obligation upon Muslims to enshroud the dead body. The minimum requirement is that which will cover the whole body, male or female.

Enshrouding the deceased must be done from his absolute personal wealth to which the rights of others are not attached, such as the collateral of a pledge. If the deceased has no absolute personal wealth then his shroud is obliged upon the person who was required to provide for his maintenance during his lifetime. If that person who is required to provide for the maintenance of the deceased is not available, then the latter is provided with shrouds from the treasury (*bayt al-mal*), provided the Muslims have a treasury and from which it can be acquired, otherwise it is necessary upon the Muslims who are capable.

¹ *Al-Fatawa al-Mumgiriyyah (al-Fatawa al-Hindiyyah)*.

² *Al-Fatawa al-Mumgiriyyah (al-Fatawa al-Hindiyyah)*.

³ *Al-Fatawa al-Mumgiriyyah (al-Fatawa al-Hindiyyah)*.

⁴ *Nar al-Iddah*.

The most preferred form of shrouds are those of white fabric, whether they are new or used. Whatever is permissible for men to wear during life, it is permitted to enshroud them with it after death, and whatever is disallowed to be worn during life, it is disapproved to use it as shrouds.

There are three types of shrouds:

1. **Sunnah Shroud.** For men, three pieces of cloth are sunnah; the shirt (*qumtis*), the sheet (*izir*) and the wrapper (*liljalab*). The shirt extends from the base of the neck to the feet without pockets or sleeves. The sheet extends from the tip of the head to the feet. The wrapper extends beyond the tip of the head and the feet so as to enclose the body within it and tie its top and bottom ends.

For women, five pieces of cloth are sunnah; shirt, sheet, wrapper, veil (*khirmar*) and strap (*khirqah*). The veil is to conceal the face and head of the deceased female. The strap is to keep her breasts in place.

2. **Satisfactory Shroud.** It suffices with a sheet and a wrapper for men; and a sheet, a wrapper and a veil for women.¹

3. **Necessary Shroud.** Whatever is available during the time of need, even if it is something that merely covers the private parts.

Manner of enshrouding

The wrapper is spread out, and then the sheet is spread out on the top of it. The body is placed onto the sheet and caused to don the shirt. The sheet is wrapped around it from the left side followed by the right side so that the right side falls on top. The wrapper is then wrapped in similar fashion. If the shrouds have a risk of unfolding, they may be tied with something.

¹ *Al-Fatawa al-Mumgiriyyah (al-Fatawa al-Hindiyyah)*.

With regards to the woman, the wrapper and the sheet are spread out for her, and then she is placed on the sheet and caused to don the shirt. Her hair is placed upon her chest in two plaits, on top of the shirt. The veil is then placed over her head and face, and on top of the shirt. The sheet and the wrapper are then wrapped around, and finally, the strap is tied over the shrouds at the level of her chest corresponding to the breasts.

The funeral prayer

The funeral prayer is a communal obligation (*farḍ kifāyah*) on those alive. If a few people, even one, establish it, the obligation lapses from the rest and they are not held responsible, but those among them who do establish it, they alone reap the reward of it.

Its rudimentary aspects (*arkān*):

1. The *takbīr*, which are four, including the consecratory *takbīr* (*taḥrīmah*). Each *takbīr* is equivalent to one unit of prayer, so if anyone misses one *takbīr*, his prayer is not valid.
2. Adopting the standing posture (*qiyām*) until one completes the prayer. If one prays whilst sitting without an excuse, it is not valid.

Its preconditions (*shurūṭ*):

Its preconditions that apply to the worshipper are those of the prayer itself, as have been described in Chapter 5, Section 1 (*Preconditions of Prayer*). With regards to the preconditions relating to the dead body, they are as follows:

1. The deceased must be Muslim, for it is forbidden to pray over a non-Muslim, as Allāh ﷻ says:

وَلَا تُصَلِّ عَلَىٰ أَهْلِ الْقُبُورِ

“And do not ever pray over any of them that die.” [9:84]

2. The complete form of the dead body, most of its body or a half of it, including the head, must be present. Prayer is not permitted for the absent. As for the praying of the Prophet ﷺ for Negus (Najāshī, the ruler of Abyssinia), it is a particular characteristic of only the Prophet ﷺ.

3. The dead body must be purified, and praying over it without washing it or subjecting it to *tayammum* is not permitted.

4. The dead body must be placed in front of the people. Praying over it if it were placed behind them would not be valid.

5. The dead body must not be raised on a beast of burden (or means of transport), on the hands or on the shoulders of people during the prayer.

Sunnahs and recommended acts of the funeral prayer

It is an emphatic sunnah to say the *thanā'* after the first *takbīr*, and that is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَحَمْدُكَ فَتُحْمَدُ وَلَا إِلَهَ غَيْرُكَ

“O Allāh! Glory to You, and praise is for You, and Your name is blessed, and Your majesty is exalted, and Your praise is extolled, and there is no god except You.”

It is also an emphatic sunnah to invoke blessings upon the Prophet ﷺ after the second *takbīr*, because blessings upon the Prophet ﷺ follow the praise of Allāh ﷻ, like in sermons and *tashahhud*, etc. One says:

¹ Qur'an, Surah al-Tawbah (9), verse 84.
² *Beḥar Shari'ah*.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ جَبِيلٌ مُجِيدٌ

"O Allāh! Bestow mercy upon Muhammad and upon the family of Muhammad, just as You bestowed mercy upon Ibrahim (Abraham) and upon the family of Ibrahim; indeed You are Worthy of all praise and exaltation."

These are the more better words, but there is no harm in using words other than these if one wishes.¹

It is sunnah to supplicate for oneself, for the deceased and for all the Muslims after the third *takbir*. It is sunnah of supplications to begin with oneself so that he is forgiven, and then his supplication in favour of others is accepted. Allāh ﷻ says:

يُشْفِرُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

"They say: "Our Lord! forgive us, and our brethren who came before us into faith." [59:10]"

رَبَّنَا اغْفِرْ لِي وَلِزَوْجِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ⑤

"Our Lord! Forgive me, my parents, and all the believers, on the Day that the reckoning will be established." [14:41]"

There is no specified supplication in the funeral prayer, but it is better for one to seek blessings by asking with a supplication transmitted through prophetic tradition. It has been reported that the Prophet ﷺ would say the following:

¹ Babā' al-Shar' al.

² Qur'ān, Surah al-Hashr (59), verse 10.

³ Qur'ān, Surah Ibrahim (14), verse 41.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ
مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

"O Allāh! Forgive the living among us and the deceased among us, the present among us and the absent among us, and the minor among us and the elder among us, and the male among us and the female among us. O Allāh! Whoever among us You cause to live, cause him to live according to Islām, and whoever among us You cause to die, cause him to die upon faith."

If the deceased is a minor or an insane child prior to reaching the age of puberty, then in the case of a boy, one says:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِظًا وَاجْعَلْهُ لَنَا أَجْرًا وَذَخْرًا وَاجْعَلْهُ لَنَا شَاقِيَةً وَمُسْتَقِيمَةً

"O Allāh! Make him a forerunner to us, and make him for us a source of reward and a treasure, and make him for us an interceder and one whose intercession is accepted."

And in the case of a girl, one says:

اللَّهُمَّ اجْعَلْهَا لَنَا قَرِظًا وَاجْعَلْهَا لَنَا أَجْرًا وَذَخْرًا وَاجْعَلْهَا لَنَا شَاقِيَةً وَمُسْتَقِيمَةً

"O Allāh! Make her a forerunner to us, and make her for us a source of reward and a treasure, and make her for us an interceder and one whose intercession is accepted."

If one is unable to recite a prescribed supplication well, he may present any supplication he likes.³

It is preferable for the Imām to stand level to the chest of the body,

¹ Sunan al-Tirmidhi, book of Janā'iz.

² Babā' al-Shar' al.

³ al-Fatawā al-'Alīyah (Fatāwā al-Hindiyah).

whether it is of a male, a female, elder or minor. It is also said that he stands level to the head of the man, and it is also said that he stands level to their middle region.¹ It is preferable for the rows of Muslim worshippers to be three, based upon the statement of the Prophet ﷺ: "Upon whom three rows pray over, he is worthy of forgiveness."² If the number of Muslims is seven, one should stand at the front as the Imām, three stand behind him forming the first row, two behind them forming the second row, and one behind the two making the last row.³

Performing the funeral prayer

The funeral prayer consists of four *takbirs*. One intends to perform the obligation of the funeral prayer as worship of Allāh ﷻ and then he makes the consecratory *takbīr* (*al-takīmab*) whilst raising his hands when pronouncing the *takbīr*. He recites the *ihādā'* and then makes the second *takbīr* without raising his hands, and he invokes blessings upon the Prophet ﷺ. He then makes the third *takbīr* without raising his hands again, and then he supplicates for himself, for the deceased and for all the Muslims. He then makes *takbīr* without raising his hands again, and then he performs both salutations (*salām*). The entire prayer is inaudible except the *takbīr*.

Miscellaneous notes

1. The Imām and the people do not raise the hands except for the first *takbīr*.⁴
2. If the Imām makes the *takbīr* a fifth time, the follower does not adhere to him in the extra *takbīr*, but waits until he can perform the salutation with him.⁵
3. One does not recite the Qur'ān in the funeral prayer. If

¹ *Ḥaṣṣiyat al-Taḥṣīn 'ala Maṭlaq 'l-Falāḥ*.

² *Sunan al-Tirmidhī*, book of *ḥaḍīṣ*.

³ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

⁴ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

⁵ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

someone recites Sūrat al-Fāṭḥah with the intention of supplication, it causes no harm, but if he recites it with the intention of reciting the Qur'ān, it is not permitted, because the funeral prayer is a place for supplication and not recitation of the Qur'ān.¹

4. If the funeral arrives at the time of *maghrib* prayer, the funeral prayer is performed before the sunnahs of *maghrib*.²

5. When a man arrives at a funeral prayer and he finds the Imām has said one or more *takbīrs* before him, he does not say the *takbīr* immediately, but awaits his Imām so that he may say the *takbīr* together with him. After the Imām has performed salutation, the latecomer then makes up for what he has lost.

6. The nails of the deceased are not trimmed nor the hair cut. The hair and the beard are not combed, and nor the armpits plucked of hair or the pubic hair shaved. One is buried with whatever is on him.³

7. Whoever cries after being born⁴ is given a name, washed and prayed upon. If it does not cry, it is placed in a cloth and buried, and it is not prayed over.⁵

8. If one is buried without being prayed over, he is prayed over at his grave, even though he may not have been washed, so long as he has not decomposed, because the funeral prayer is prescribed for the body, whereas it does not exist when decomposed.⁶

9. Whoever dies in a boat and land is far, or alteration of the

¹ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

² *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

³ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

⁴ The word used is *ṣūḥūl*, which means 'the raising of the baby whilst crying at birth', or the existence of something that proves it being alive' [*Al-Jawābāt al-Nawāḥiyyah* al-*Maḥṣūṣat* al-Qudūrī].

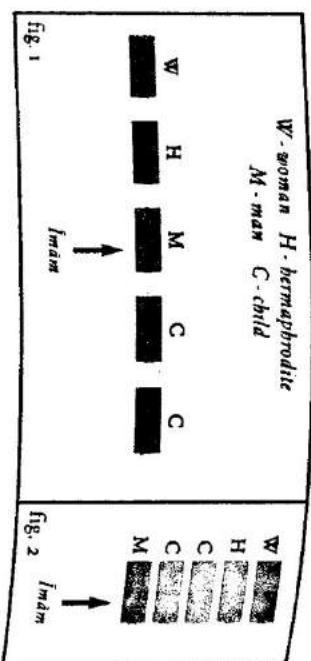
⁵ *Maḥṣūṣat al-Qudūrī*.

⁶ *Ḥaṣṣiyat al-Taḥṣīn 'ala Maṭlaq 'l-Falāḥ*.

body is feared for, that body is washed, enshrouded and prayed over, and then put to sea.¹

10. It is disliked to perform the funeral prayer in a masjid where congregations are held, but it is permitted with the excuse of rain, etc.²

Multiple funerals



In the event of multiple funerals, the Imām either prays over each one individually or he prays over all of them together with an intention for all. Moreover, he also has the choice in their placement; if he wants, he may place them lengthwise (i.e. horizontally) in one row and himself stand adjacent to the most noble among them (as in fig. 1); or if he wants, he may place them one behind the other towards the *qiblah* (i.e. vertically), in a manner that the chest of each of them will be in front of the Imām (as in fig. 2). Their sequence in relation to the Imām will be like their sequence in praying behind him during lifetime, i.e. the men are placed closest to the Imām, then the minors after the men, then hermaphrodites and then women.³

If they are buried in a single grave out of necessity, they are placed contrary to the last sequence, i.e. the most noble among them is placed towards the *qiblah*.⁴

¹ *Nar al-Ibb*.

² *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

³ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

⁴ *Maraqīʿ Fatah Sharh Nar al-Ibb*.

The most worthy to lead the funeral prayer

The most worthy of people to lead prayer over the deceased is the Sultān (ruler) if present, followed by his representative, who would be as the city governor. Then, the judge, followed by the Imām of the locality if he is superior to the heir of the deceased, and then the heir of the deceased.¹

If someone other than the heir or the Sultān pray over the deceased, the heir may repeat the funeral prayer, but if the heir has prayed over the deceased, then no person is permitted to pray after him.²

If the deceased had bequeathed anyone to pray over him or to wash him, such bequest is void and not enforced, and the most worthy of leading the funeral prayer will be in accordance with the sequence as mentioned above.³

Burying the body

To bury the dead body is a communal obligation. It is sunnah to bury it in a grave that is *lahd* (lateral niche), and not *shaq* (narrower trench). The *lahd* is when the grave is completely dug, and then a niche is hollowed out of the wall adjacent to the *qiblah*, in which the body is placed. If the earth is soft, then there is no harm in burying in the *shaq*. The *shaq* is a slot that is dug inside the grave, like a canal.⁴

The depth of the grave ought to be equal to the chest of a man, and it is better if it is deeper than that. The usage of a coffin is permitted when the earth is soft.⁵

The body is placed into the grave on its right side facing the *qiblah*. The person placing it says:

¹ *Nar al-Ibb*.

² *Mabhar al-Qadiri*.

³ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

⁴ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

⁵ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

"In the name of Allah, and according to the way of Allah's Messenger."

The knots are then united.¹ It is preferable for someone witnessing the burial of the body to throw dust three times upon the grave with his hands, beginning from the head end of the body. With the first throwing of dust, he says:

مِنْهَا خَلَقْتُمْ

"From the earth We created you..."

With the second throwing of dust, he says:

وَفِيهَا نُعِيدُكُمْ

"... And into it We return you..."

And with the third throwing of dust, he says:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ۝

"... And from it We shall bring you out once again." [20:55]²

When the deceased has been buried, it is preferable for the people, when free, to sit at the grave for a while, for as long as slaughters are made and their meat is distributed. They recite the Qur'an and supplicate for the deceased.³

If the body has decomposed and turned to dust, it is permitted to

¹ *Nur al-Ishāh*

² *Qur'an*, Surah Taha (20), verse 55.

³ *Al-Fatawa al-Muhammadiyah* (al-Fatawa al-Hindiyah).

bury someone else into its grave, as well as to cultivate above it and to build over it.¹

Remembering death and what follows it

1. A man from the *ansār* (helpers) came and greeted the Prophet ﷺ. He then asked: "O Allāh's Messenger! Which of the believers is the most noble?" He replied: "Those of them who are best in manners." The man asked: "Which of the believers is the most intelligent?" He replied: "He who remembers death more often, and he who prepares best for what follows it – they are the most intelligent."²

2. It is reported by al-Barā' [ra] that they were with Allāh's Messenger ﷺ at a funeral. The Prophet ﷺ sat down next to the grave and wept until the earth became wet. He then said: "My Brothers! Prepare for this."³

Istirjā' at the time of death

It is preferable for the believer to say *istirjā'* at the death of his close ones, and that is to say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Verily, we are for Allāh, and to Him we are to return." [2:156]⁴

This is based upon the words of the Prophet ﷺ: "When the child of a servant (of Allāh) dies, Allāh ﷻ says to the angels: "Have you taken the child of my servant?" They reply: "Yes." He then asks: "Have you taken away the coolness of his heart?" They (again) reply: "Yes." He then asks: "And what did my servant say?" They reply: "He praised you, and uttered *istirjā'*." Allāh ﷻ then says: "Raise for

¹ *Al-Fatawa al-Muhammadiyah* (al-Fatawa al-Hindiyah).

² *Sunan Ibn Mājah*, book of *Zuhd*.

³ *Sunan Ibn Mājah*, book of *Zuhd*.

⁴ *Qur'an*, Surah al-Baqarah (2), verse 156.

my servant a house in Paradise, and name it *bayt al-bamd* (the house of praise)."¹

Mourning

The scholars are unanimously in agreement that mourning the deceased is permitted, provided it is free from screaming and lamenting, based upon the saying of the Prophet ﷺ: "Surely, Allāh does not punish for the tears of the eye, nor for the grief of the heart, but He does punish for this (and he ﷺ indicated towards his tongue), or He shows mercy."²

It is also reported from the Prophet ﷺ that he said: "He is not from us who rips (his) clothes, beats (his) cheeks and blubbers the cries of (the days of) ignorance."³

Feeding the family of the deceased

It is preferable for the close relatives and neighbours of the deceased to prepare food for the family of the deceased, because the Prophet ﷺ said: "Prepare food for the family of Ja'far, because they have been inflicted by something that occupies them."⁴

Supplicating and giving charity for the dead

Supplicating for the dead is sunnah, and it is proven from verses of the Qur'an, prophetic narrations and the following statements:

1.

وَأَنَا سَأَلْتُ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ⁵

"When My servants ask you about Me, I am indeed close (to them), I listen to the prayer of every caller when he calls on Me." [2:186]

¹ *Sunan al-Tirmidhi*, book of *Janā'iz*.

² *Shahih Muslim*, book of *Janā'iz*.

³ *Sunan al-Tirmidhi*, book of *Janā'iz*.

⁴ *Sunan al-Tirmidhi*, book of *Janā'iz*.

⁵ *Qur'an*, Surah al-Baqarah (2), verse 186.

2. رَبَّنَا أَغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ⁶

"Our Lord! Forgive me, my parents, and (all) the believers, on the Day that the reckoning will be established." [14:41]

3. رَبَّنَا أَغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

"Our Lord! Forgive us, and our brethren who came before us into faith." [59:10]⁷

4. It is narrated by Umm Salamah [ra] that Allāh's Messenger ﷺ stated: "When you visit someone ill or a deceased person, you should say something good, for the angels say *āmin* to whatever you say."⁸

5. It is reported by Abū Hurayrah [ra] that he heard Allāh's Messenger ﷺ saying: "When you pray (the funeral prayer) over the deceased, make sincere supplication for him."⁹

6. When the people met at Mu'tah, Allāh's Messenger ﷺ sat on the pulpit, and between him and Syria, all was revealed; he was watching their battle, and so he said: "Then Ja'far ibn Abi Tālib took the flag and continued (to battle bravely) until he was martyred." Thus, Allāh's Messenger ﷺ prayed over him and supplicated for him, and then said: "Seek forgiveness for him. He has entered Paradise and he flies therein with two wings, however he desires."¹⁰

7. When Negus (Najāshī, the ruler of Abyssinia) died, the

⁶ *Qur'an*, Surah Ibrahim (14), verse 41.

⁷ *Qur'an*, Surah al-Hashr (59), verse 10.

⁸ *Shahih Muslim*, book of *Janā'iz*, chapter 3.

⁹ *Sunan Abi Dawūd*, book of *Janā'iz*, chapter 60; *Sunan Ibn Majah*, book of *Janā'iz*, chapter 33.

¹⁰ *Shahih Faḥḥ al-Qadīr*, *alāḥīyah*, chapter on *al-Salāḥ*, *alāḥīyah*, *Mawḥiyat*.

Prophet ﷺ prayed over him and sought forgiveness for him.¹

8. It is reported by Ibn 'Abbās [ra] and Ibn 'Umar [ra] that both of them missed a funeral prayer. When they arrived, they only sought forgiveness for the deceased.²

9. It is reported by 'Abdullāh ibn Salām [ra] that he missed the funeral prayer of 'Umar [ra]. When he arrived, he said: "You have surpassed me in praying over him; do not overtake me in supplicating for him."³

10. It is reported by 'Alī [ra], from the Prophet ﷺ, who said: "Whoever passes by a cemetery and recites *qul huwa Liha ahad* (Sūrat al-Ikhlās) eleven times, and then he conveys its reward to the dead, he will be rewarded with merits equivalent to the number of dead."⁴

11. It is reported by Anas [ra] who said: "O Allāh's Messenger! We give charity on behalf of our dead, we perform *hajj* on their behalf, and we supplicate for them. Does that reach them?" He replied: "Yes, that certainly reaches them and they are overjoyed by it, just like when any of you become happy when he is given a tray (of gifts)."⁵

12. It is written in *al-Lubāb fī Sharḥ al-Kiṭāb*: One should recite whatever is feasible of the Qur'ān seven times or three times, such as Sūrat al-Fāṭihah, the beginning of Sūrat al-Baqarah until ... *al-muḥḍin* (verses 1-5), Sūrat al-Ikhlās, etc., and then say: "O Allāh! Convey the reward of what we have recited to so-and-so, or to (all of) them."⁶

13. It is reported by Ibn 'Abbās [ra] that the mother of Sa'd ibn

'Ubbādah [ra] passed away in his absence. He came to Allāh's Messenger ﷺ and said: "O Allāh's Messenger ﷺ! My mother passed away whilst I was away from her. Will anything benefit her if I was to give charity on her behalf?" The Prophet ﷺ replied: "Yes." Sa'd then said: "Then I take you a witness that my orchard 'Mikhrāf' is a charity on her behalf".

14. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "When someone dies, his activities come to an end except for three: a continuous charity, knowledge from which benefit can be derived, or a righteous child who supplicates for him."⁷

15. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Surely, Allāh ﷻ raises the rank of a righteous person in Paradise, so the person says: "O Lord! From where is this for me?" He replies: "Due to the seeking of forgiveness of your child for you."⁸

16. It is reported by Anas ibn Malik [ra] that he heard Allāh's Messenger ﷺ saying: "My nation is a blessed nation. Their repentance is accepted. They enter their graves with their sins, and they exit their graves without any sins upon them. Their sins are erased from them by the seeking of forgiveness for them by the believers."⁹

17. It is reported by Ibn 'Abbās [ra] that Allāh's Messenger ﷺ said: "The deceased in the grave is like one who is drowning, seeking help. He awaits a supplication to arrive from a father, a mother, a brother or a friend, and when it reaches him it is more beloved to him than the world and what it contains. Certainly, Allāh ﷻ brings the supplications of those of the land to those of the graves, similar to mountains. The gift of the living to the dead is to seek forgiveness for them."¹⁰

¹ *Al-Sinā' al-Nabawiyah li-Ibn Hibbān*, volume 1, page 294.
² *Kiṭāb al-Mabūdī*, chapter of Ghazal al-Mayyit.
³ *Kiṭāb al-Mabūdī*, chapter of Ghazal al-Mayyit.
⁴ *Radd al-Muḥīr 'alā 'Durr al-Mukḥīr* (Ḥaṣṣiyat Ibn 'Abidin), chapter of al-Hajj 'an al-Ghayr.
⁵ *Radd al-Muḥīr 'alā 'Durr al-Mukḥīr* (Ḥaṣṣiyat Ibn 'Abidin), chapter of al-Hajj 'an al-Ghayr.
⁶ *Radd al-Muḥīr 'alā 'Durr al-Mukḥīr* (Ḥaṣṣiyat Ibn 'Abidin), chapter of Salāt al-jamā'ah, section on Visiting Graves.

⁷ *Sahih al-Bukhari*, book of Waṣiyah, chapter 15.
⁸ *Sahih al-Bukhari*, book of Waṣiyah, chapter 3.
⁹ *Mabkhat al-Masabih*, chapter of Lurghiyah, *Mawadd Ahwād ibn Hawbal*, volume 2, page 509.
¹⁰ *Al-Ma-jum al-Awsat li 'Tābirānī*, hadith 9000.
¹¹ *Mabkhat al-Masabih*, chapter of Lurghiyah.

18. It is reported by Anas [ra] that he heard Allāh's Messenger sa saying: "There is no family of a deceased person that when someone dies among them and they give in charity on his behalf after his death, but that Jibril (Gabriel) presents it to the deceased person in a tray of light. He then stands next to the grave and says: "O dweller of the deep grave! This is a gift that your family has presented to you, therefore, accept it." It is then given to him and he is overjoyed by it and expresses delight, and his neighbours who have not been presented anything are saddened."

Visiting the graves

It is recommended to visit the graves in order to seek lessons and to remind oneself of the Hereafter. The visitor ought to preoccupy himself with supplication, express humbleness and take regard for the dead. One should recite the Qur'ān for the dead, as it certainly benefits them, according to the most sound opinion. Regarding the visiting of graves, it matters not whether they are close or far, for it is recommended to travel to visit the dead, especially the graves of the righteous. With respect to visiting the grave of the Prophet sa, it is the greatest act in gaining proximity with Allāh swt.²

Allāh's Messenger Muhammad sa stated: "I used to forbid you from visiting the graves. It has (now) been permitted for Muhammad to visit the grave of his mother, so (now) visit them, for they remind of the Hereafter."³

The martyr (*shahid*)

The martyr (*shahid*) is one who is killed unjustly, irrespective of whether one was killed in a battle, or killed by a rebel, a brigand or a bandit.⁴ The ruling regarding the martyr is that he is not washed, and he is enshrouded in his own garments, after that which is

unsuitable for the shrouds is removed from him, such as the furs, the padding, the *khuffs*, weapons and armour. If upon him is less than what constitutes the sunnah shroud, it may be increased, and if upon him is more than that (i.e. sunnah shroud), it shall be reduced. He is prayed over (i.e. the funeral prayer is offered) and he is buried with his blood and in his garments.



² *Sharḥ al-Saḍar bi-Sharḥ Hall al-Maqāla wa'l-Uḍḍar*, chapter of *Mā Yawḍu' al-Mawt* fi *Qulūb*.

³ *Kutub al-Fiqh al-ʿIrāqī*, *Madhāhib al-Aḥdāʾib*, discourses on *Janāʾiz*.

⁴ *Al-ʾAḥkām al-Fiqhiyyah fi'l-Madhāhib al-Aḥdāʾib*.

Ṣawm (Fasting)

Ṣawm (fasting) literally means 'to abstain from something'. In Islamic legal terminology, it is 'the abstention from eating, drinking and sexual intercourse from the rising of the true dawn until sunset with the intention of gaining proximity with Allāh ﷻ'.

Virtues of fasting

The following prophetic narrations express and verify the virtues of fasting:

1. It is reported by Abū Hurayrah [ra] that Allāh's Messenger Muḥammad ﷺ said: "Of all the deeds of the son of Adam, the good are multiplied ten times to seven hundred times their equivalent, and Allāh ﷻ says: "Except for fasting, for it is for Me and I shall give reward for it; one gives up his food and his lust for My sake." There are two joys for the one who fasts; one joy when he breaks (the fast), and one joy when he meets his Lord. The foul breath that comes from him is more pleasant according to Allāh than the fragrance of musk."¹

2. Allāh's Messenger ﷺ stated that the fast and the Qur'ān will intercede for the servant on the Day of Judgement. The fast will say: "My Lord! I prohibited him from food and desires during the day, so accept my intercession for him." The

¹ *Ṣaḥīḥ Muslim*, book of *Ṣiyām*.

Qur'an will say: "I prohibited him from sleeping at night, so accept my intercession for him." The Prophet ﷺ said: "Their intercession will be accepted."

3. A man asked Sufyān ibn 'Uyaynah [ra] saying: "O Abū Muḥammad! (Tell me regarding) The meaning of that which the Prophet ﷺ has narrated from his Lord ﷻ: "All the deeds of the son of Adam are for him, except for the fasting, for it is for Me and I shall give reward for it.""

Ibn 'Uyaynah [ra] replied: "This is one of the most noble and strong prophetic narrations. On the Day of Judgement, Allāh ﷻ will reckon the deeds of his servant and He will replace his transgressions with all of his deeds until nothing but the fast remains. He will then forgive whatever transgressions remain and admit him into Paradise by virtue of the fasting."

Virtues of the month of Ramaḍān and of its activities

There are immense virtues of Ramaḍān and numerous blessings that have been mentioned in many prophetic narrations, of which some are the following:

1. Allāh's Messenger ﷺ said: "It is a month in which Allāh has enjoined upon you its fasting, and rendered sunnah for you its night vigil (*tarāwīḥ* prayer). So whoever fasts during it and observes the night vigil with faith and self-accountability, he leaves sins clean like the day his mother gave birth to him."

2. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Ramaḍān has come to you, a blessed month. Allāh ﷻ has enjoined its fasts upon you. During it, the gates of the Heavens are opened, the gates of Hell are closed, and the mischievous demons are shackled. In it, there is a night which is more superior than a thousand months; whoever is

deprived of its goodness is indeed deprived." Allāh's Messenger ﷺ also said regarding Ramaḍān: "During it, the gates of the Heavens are opened and the gates of (Hell) Fire are closed, and the mischievous devils are chained. Every night, an announcer proclaims: "O seeker of good! Come forward. And O seeker of evil! Stop!"

3. It is narrated from the Prophet ﷺ that he stated: "Umrāh performed during Ramaḍān is equivalent to *hajj*."

4. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ would say: "The five prayers, and from one Friday to the next Friday and from one Ramaḍān to the next Ramaḍān are atonements for whatever falls between them, so long as one avoids the major sins."

5. It is reported by Salmān [ra] that Allāh's Messenger ﷺ delivered a sermon to them on the last day of Sha'bān saying: "O people! A great and blessed month has dawned upon you, a month in which lies a night that is more excellent than a thousand months, a month the fasts of which Allāh has rendered obligatory and its night vigil voluntary. Whoever seeks proximity (with Allāh) by performing a deed of good shall be like one who has executed an obligation in (a month) outside of it, and whoever performs an obligatory act in it shall be like one who has executed seventy obligations in (a month) outside of it. It is a month the beginning of which is mercy, the middle of which is forgiveness and the last of which is liberation from (Hell) Fire."⁴

Warning against missing the fast in Ramaḍān

It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Whoever misses one day of fast during Ramaḍān, without

¹ *Muḥammad Ahmad ibn al-Hambal*, volume 2, page 174.

² *Al-Sunan al-Kubrā li'l-Bayhaqi*, book of *Siyam*.

³ *Sunan Ibn Majah*, book of *Iqāmāt al-Salāt*, chapter 173.

⁴ *Sunan al-Nasā'i*, book of *Siyam*.

⁵ *Sunan al-Tirmidhi*, book of *Hajj*.

⁶ *Sahih Muslim*, book of *Taharah*.

⁷ *Sahih Ibn Khuzaymah*.

dispensation (*rukhsah*) or illness, will not be able to make up for it with continuous fasting all his life even if he were to fast as such.¹

The virtues of *sabūr* (pre-dawn meal)

Sabūr is to eat and drink just prior to dawn in the last portion of the night with the intention of fasting, based upon the words of the Prophet ﷺ:

1. "The difference between our fasting and the fasting of the People of the Book is the eating of *sabūr*."²
2. "Eat *sabūr*, for there is blessing in *sabūr*."³
3. "You must take food prior to dawn for it is blessed food."⁴
4. "Taking *sabūr* is a blessing. None of you should omit it even if any of you should take a sip of water, for Allāh ﷻ and His angels invoke blessings upon those who take *sabūr*."⁵

Moonsighting

It is incumbent upon the people to strive to see the crescent on the 29th of Sha'bān. If they see it, they fast, but if it is cloudy, they complete the tenure of Sha'bān of thirty days and then fast,⁶ on account of the saying of the Prophet ﷺ: "You must fast upon seeing it and you should end the fasting upon seeing it, but if it is cloudy for you, then complete the period of Sha'bān as thirty days."⁷

Whoever sees the crescent of Ramadān alone, he fasts, even though the Imām may not accept his testimony. If the sky is not clear, the Imām accepts the testimony of even one honest and just individual

regarding the sighting of the crescent, whether a man or a woman, free person or a slave. If, however, there is no obstruction in the sky, the testimony of one is not accepted unless a large number of people see it, whose informing establishes sound knowledge.

Whoever sees the crescent of ending the fasting (i.e. the crescent of 'Eid al-Fitr) alone, he does not end his fasting. If the sky is not clear, 'Eid al-Fitr does not accept testimony unless it is by two men, or one the Imām and two women. If, however, there is no obstruction in the sky, regarding the crescent of 'Eid al-Fitr, he does not accept testimony unless it is by a large number of people, whose informing establishes sound knowledge.¹

The day of doubt

This is the 30th day of Sha'bān, and it is called 'the day of doubt' because the crescent is not seen due to cloudiness after sunset on the 29th of Sha'bān, and so therefore, a doubt falls on the 30th day, whether that is a day of Sha'bān or Ramadān.

All fasts observed on the day of doubt are disapproved other than the supererogatory fast if one is regular in practicing it, such as it being the practice of someone to fast on Mondays and Thursdays, and it turns out that such a day falls on the day of doubt. It is more excellent for one to fast on that day with the intention of a supererogatory fast. If it later becomes clear to him that it is Ramadān, it suffices him as a fast of Ramadān irrespective of what the intention was.

Types of fast

Fasts are of six types:

1. **Obligatory (Fard):**
The fasts of Ramadān observed in due time or deferred by way of *qadā'* (i.e. made up later), as well as the fasts of expiation (*kaffārāt*).²

¹ *Sunan al-Tirmidhi*, book of *Sawm*.
² *Sahih Muslim*, book of *Sawm*.
³ *Sahih al-Bukhari*, book of *Sawm*.
⁴ *Musnad Ahmad ibn Hanbal*, volume 4, page 132.
⁵ *Musnad Ahmad ibn Hanbal*, volume 3, page 12.
⁶ *Al-Jawhar al-Nayirah ala Mukhtarat al-Quduri*.
⁷ *Sahih al-Bukhari*.

¹ *Mukhtarat al-Quduri*.
² *Al-Durr al-Mukhtar Sharh Tanwir al-Abyar*.

2. *Inconvenient* (*Wājib*).
The fasts of vows (*nadh'r*) as well as the fasts made up later by way of *qada'* for those voluntary fasts that were broken incorrectly and ruined.²
3. *Sunnah*.
The fast of the 10th of Muharram (*ashūrā'*) coupled with the fast of the 9th of Muharram.³
4. *Desirable* (*Mustaḥabb*).
The fasting of three days in every month; it is recommended for them to be the 'white days', i.e. 13th, 14th and 15th of the Islamic month. Preferred fasts also include the fast of Mondays and the fasts of six days in Shawwāl.⁴
5. *Severely Repugnant* (*Makrūh Tahrimi*):
Fasting on the two 'Eids and the days of *tasbeq*, i.e. 11th, 12th and 13th of Dhū'l-Hijjah.⁵
6. *Morally Undesirable* (*Makrūh Tanzīhi*):
Fasting on the 10th of Muharram alone without fasting on the 9th.⁶

Intention for fasting and its timing

It is invalid to perform the fast without an intention that distinguishes it as a form of worship against habitual practices. The amount sufficient for intention is for one to have sincere knowledge in his heart that he will fast such-and-such a day, whereas it is *sunnah* to pronounce it.

The time of making the intention for each day is after sunset until immediately prior to midday.

¹ *Al-Durr al-Mukhtar*, Sharḥ *Tanwīr al-Aḥwāl*.

² *Nar al-Iḍāḥ*.

³ *Nar al-Iḍāḥ*.

⁴ *Nar al-Iḍāḥ*.

⁵ *Nar al-Iḍāḥ*.

⁶ *Nar al-Iḍāḥ*.

It is permitted to perform the fasts of Ramadān, the fasts of specific vows and the optional fasts with a mere general intention to fast, or with the intention of supererogatory fasting, from the time between the night until immediately prior to the following midday, but it is more excellent to form the intention at night and to specify it.

With regards to fasts that are being made up later by way of *qada'*, the fasts of expiation (*kaffārāt*) and the fasts of general vows, it is necessary to form the intention at night and to specify it.

Ruling on the fasting of Ramadān

The fasting of Ramadān is a personal obligation (*fard 'ayn*) upon each legally responsible person who is capable of fasting. It became obligatory in the second year AH. Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿٢٥٦﴾

"O you who believe! Fasting has been enjoined upon you as it was enjoined upon those before you, so that you may become God-fearing."

[2:183]¹

Allāh ﷻ also says:

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ

"Thus, whoever of you witnesses the month should spend it in fasting."

[2:185]²

The one who denies the obligation of fasting in Ramadān is a disbeliever, like the one who denies the obligations of prayer, *zaka'at* and *hajj*.

¹ *Qur'ān*, Surāt al-Baqarah (2), verse 183.

² *Qur'ān*, Surāt al-Baqarah (2), verse 185.

Those who are commanded to fast in Ramaḍān

The scholars are unanimous that fasting is obliged upon the same adult Muslim who is healthy and resident. It is also incumbent for the woman to be pure of menstruation and postnatal bleeding.¹ Hence, there is no obligation of fasting on a disbeliever, an insane person, a child, a sick individual, a traveller, a woman experiencing menstruation, a woman experiencing postnatal bleeding, a very old person, a pregnant woman and a breastfeeding woman.

The fast of the disbeliever and the insane: Fasting is an Islamic form worship which is why it is not enjoined upon non-Muslims, whereas the insane person is not legally responsible, being void of intellect which is conditional for legal responsibility, based upon the words of the Prophet ﷺ: "The pen (of accountability) has been raised from three (categories of people); the one asleep until he awakes, the minor until he reaches puberty and the insane until he understands (legal rulings)."

The fast of the child: Fasting is not incumbent on the minor; however, his guardian ought to urge him to fast so that he becomes habitual from the very beginning.

The fast of the sick: When the one who is fasting falls ill, it will be seen, if he can fast without severe difficulty, he fasts, but if he apprehends an aggravation of the illness by fasting, or if he fears a delay in recovery from the illness, then he waits until he recovers and then performs by way of *qadā'* whatever of fasts he missed. If he does not expect to ever recover, he does not fast but feeds one needy person on account of each day. Allāh ﷻ says:

وَعَلَى الَّذِينَ يُطِيعُونَهُ فِذْيَةُ طَعَامٍ مِثْلِهِ

"And for those who find fasting difficult, compensation (for each single fast) is to feed one person in need." [2:184]²

¹ *Fiqh al-Sunnah*.

² *Musnad Ahmad* in *Ḥaḥḥah*, volume 6, page 100.

³ *Qur'ān*, Surah al-Baqarah (2), verse 184.

That compensation (*fidyah*) has been equated to one-half *ṣā'* of wheat, or one *ṣā'* of dates, or one *ṣā'* of barley.

Note: The reliable apprehension for the permissibility of not fasting is the unwavering inclination of the mind, either based on previous experience or by him being informed by a Muslim medical practitioner who does not commit sins openly.¹ With regards to severe hunger and thirst that do not allow one to fast, he may miss the fast, but he must make it up by way of *qadā'*.²

The fast of the traveller: When a Muslim travels the distance of shortening (*qasr*), the Lawgiver gives him a concession to miss the fast and to make up for it by way of *qadā'* when he returns from the journey, based upon the words of Allāh ﷻ:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

"But whoever is ill from amongst you or on a journey, he is to fast the same number from other days." [2:184]³

It is recommended for the traveller to fast if it is not difficult for him. For Allāh ﷻ says:

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

"And it is far better for you that you fast, if only you knew." [2:184]⁴

If, however, it is difficult for him to fast on a journey, it would be better to miss the fast.⁵

The fast of the very old person: When the male or female Muslims reach old age in which they cannot fast in any of seasons of the

¹ *Al-Furawī al-'Alamīyyah* (al-Furawī al-Hindiyah).

² *Kitāb al-Fiqh 'ala Ṭā' Madhhab al-Aḥḥah*.

³ *Qur'ān*, Surah al-Baqarah (2), verse 184.

⁴ *Qur'ān*, Surah al-Baqarah (2), verse 184.

⁵ *Kitāb al-Fiqh 'ala Ṭā' Madhhab al-Aḥḥah*.

year, they miss the fast, and it is incumbent on them to pay the compensation of feeding one needy person on account of each day. If they are unable to pay the compensation (*fidyah*) due to difficult financial circumstances, they seek forgiveness from Allāh ﷻ and ask for pardon for their shortcomings.

The fast of the pregnant and the breastfeeding woman: When the woman who is pregnant or the woman who is breastfeeding are apprehensive for themselves or for their infants with regards to fasting, it is permitted for them to miss the fast, but it shall be incumbent on them to fast by way of *qada'* when they are able to.

The fast of the woman experiencing menstruation and postnatal bleeding: It is obligatory for the menstruating woman and the woman experiencing postnatal bleeding to omit the fast, and they make up for them by way of *qada'*.

That which invalidates the fast

There are two kinds of factors that invalidate the fast: that which necessitates only to make up for the missed fast by way of *qada'*, and that which invokes *qada'* as well as an expiation (*kaffarah*).

That which invokes qada' only are three:

1. When the one who is fasting eats something that does not usually give nourishment nor medication, such as a stone, a pit or cotton, etc.
2. When the one who is fasting eats something that does give nourishment or medication, due to a legal excuse such as illness, travelling or coercion.
3. When the one who is fasting fulfils sexual desire deficiently, such as one who pursues sexual activity in other than the vagina and he ejaculates.

That which invokes qada' and expiation are two:

1. When the one who is fasting deliberately, and without legal excuse, eats something that gives nourishment or medication.
2. When the one who is fasting fulfils complete sexual desire, being deliberate and not coerced.

Expiation (*kaffarah*)

Whoever deliberately invalidates a due fast in the month of Ramadan, expiation is obligatory on him; which is to free a slave, even if he is non-Muslim, and if he does not find that, then to fast for two months consecutively. If he invalidates one day during that time, it is obligatory on him to start afresh for breaking the sequence. If he is unable to fast, then he feeds sixty needy persons. The expiation is incumbent in this mentioned order.

When feeding sixty needy persons, it suffices to be the average quality of what he would feed his own family so that they are satiated with one day's lunch and supper, two day's lunches, or two day's suppers, or one day's post-dusk meal (*ifitā*) and one pre-dawn meal, or he may provide each poor person with one-half *ṣā'* of wheat or its price, or one *ṣā'* of barley, dates or currants.¹

Logic behind expiation

The wisdom behind expiation (*kaffarah*) is to keep the Shari'ah from becoming an amusement and acting sacrilegiously against it. Likewise, it purifies the self of the Muslim from the effects of sins that one has committed without legal excuse. The basis of expiation can be found in the words of Allāh ﷻ:

إِنَّ الْفَسْطَنِي يُذْهِبُ السَّيِّئَاتِ

"Verily, good deeds remove evil deeds." [11:114]²

¹ Al-Ahkam al-Fiqhiyyah fi'l-Madhab al-Shafi'ah.

² Qur'an, Surah Hud (11), verse 114.

Miscellaneous notes

1. If the one who is fasting eats, drinks or has sexual intercourse, forgetfully, his fast is not invalidated. The obligatory and supererogatory fasts are the same in this regard.¹
2. If one is involuntarily overcome with vomit, his fast is not invalidated, be the vomit a mouthful or more. The scholars are unanimous in this.² Similarly, if one causes himself to vomit less than a mouthful, his fast is not invalidated.³ If, however, he deliberately causes himself to vomit more than a mouthful, his fast is invalidated. He is required to make up for it by way of *qadā'* only.⁴
3. If one swallows that which is stuck between his teeth, it does not invalidate the fast if it is a small amount, but if it is a large amount, then that does invalidate it. The chick-pea, and whatever is larger than it, is considered large, whereas anything less than that is considered small.⁵
4. The fast is not invalidated by nocturnal emissions (wet dream), by sniffing fragrances, by delaying the bathing for major ritual impurity (*janābah*) till the time that the sun has risen, even though one spends the whole day in the state of being major ritually impure (*yunub*). The fast is not invalidated by the entry of dust and flour particles, a fly or a mosquito, which is unintentional from him.
5. It is incumbent on the one whose due fast of Ramaḍān is invalidated to observe abstinence for the remainder of the day out of reverence for the sanctity of the month of Ramaḍān. However, the one whose fast, other than that due in Ramaḍān, is invalidated, such as that of a vow (*nadh*), expiation (*kaffārah*), fast of Ramaḍān performed to make up

¹ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).² *Al-Jaḥarāt al-Nayrāh* al-Makḥṣar al-Qadiri.³ *Nūr al-Idāh*.⁴ *Makḥṣar al-Qadiri*.⁵ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindiyah).

the missed fast (*qadā' Ramaḍān*), and the voluntary fast, it is not incumbent upon him to observe abstinence for the remainder of the day.¹

6. If a man sees someone who is fasting eating out of forgetfulness, and he believes that the one forgetfully eating has enough strength to enable him to complete the fast till night time, it would be preferable in that case for the former to remind the latter. If, however, the latter is weak in fasting being a man of old age, then it would be better for the onlooker not to inform him.²

That which is disapproved for the one fasting

The following matters are undesirable for the one who is fasting:

1. To taste something, unless it is done out of necessity. Thus, it is permitted for the woman to taste food so as to ascertain its salinity provided her husband is ill-tempered. A cook is the same as her in this case.
2. To chew something without legal justification. If it is done with a legal excuse, such as when a woman chews food for her infant when she does not find someone who, not being legally required to fast, would chew it for her, then there is no dislike in that. It is abhorred, however, to chew gum, if nothing of it reaches the stomach.
3. To kiss one's wife immoderately, and likewise to fondle immoderately, if one is unsure of himself being safe from ejaculation or sexual intercourse. But if he is secure from the possibility of ejaculation or sexual intercourse then it is not disapproved.
4. To accumulate saliva in one's mouth and then to swallow it is detested because it causes doubt.

¹ *Al-Aḥkām al-Fiqhiyyah fi'l-Madḥab al-Arba'ah*.² *Nūr al-Idāh*.

5. To perform any action that one believes would weaken him during fasting, such as phlebotomy and cupping. However, if he believes it will not weaken him then it is not disapproved.

That which is not disapproved for the one fasting

The following matters are not undesirable for the one fasting:

1. To brush the teeth (*siwāk*) at any time of the day. In fact, brushing the teeth is sunnah, and it does not matter whether the toothstick is dry, fresh, soaked in water or not.
2. To rinse the mouth or the nose, even if one performs them outside of ablution.
3. To take a bath.
4. To seek coolness by wrapping cloth soaked in water around one's body, etc.
5. To apply kohl, etc., even if one feels its effect in the throat.
6. To oil one's moustache, because it contains nothing that is against fasting.

That which is recommended for the one fasting

The following matters are recommended for the one fasting:

1. To hasten the breaking of the fast (*fīṭr*) upon the certainty of sunset and prior to the prayer, based upon the statement of the Prophet ﷺ: "My followers (*ummah*) will remain in goodness so long as they hasten in breaking the fast (*ijlāl*) and delay the pre-dawn meal (*saḥur*)."
2. The fast to be broken with something fresh and moist such as

¹ *Musnad Ahmad ibn Hanbal*, volume 5, page 147.

dates, or with something sweet, or with water. That with which one breaks the fast ought to be an odd number, three or more.

3. To make a supplication transmitted through tradition when breaking the fast. It is sunnah for one to say:

اللَّهُمَّ أَنْتَ صُمَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ وَصَوْمَ الْعِيدِ مِنْ شَهْرِ رَمَضَانَ تَوَيْتُ فَاصْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ

"O Allah! I fasted for You, and I believed in You, and I placed my trust with You, and I broke my fast with provisions made by You. And I intend to observe tomorrow's fast in the month Ramadān.

Hence, forgive me for my past and my future (sins)."

4. To take something for the pre-dawn meal even if it is a little, even a sip of water. Its timing begins with the end half of the night. It is always more excellent to delay the pre-dawn meal to such extent that one suspects the rising of *ḡayr*.

5. To restrain the tongue from futile talk. With regards to restraining it from prohibitions, such as backbiting and calumny, they are incumbent to abstain from at all times, and especially in Ramadān when they have been forbidden with further stringency.

6. To donate abundantly in charity and noble causes to close relatives, the poor and the destitute.

7. To occupy oneself, day and night, whenever it is possible for him, in seeking knowledge, reciting the Qur'ān, remembrance of Allāh ﷻ, and invoking blessings upon the Prophet ﷺ.



¹ *Al-Faiṣalāt al-'Alamgiriyyah (al-Faiṣalāt al-Hindiyah)*.

Section on Retreat (*I'tikaf*)

I'tikaf (retreat) literally means 'to adopt and remain upon something'. In Islamic legal terminology, it is 'to take up residence with the intention of retreat (*i'tikaf*) in a masjid in which congregations are practically held for the five daily prayers'. As far as a woman is concerned, she adopts retreat in the prayer area of her home, and that is the spot she specifies for prayer.

The legal position of the retreat is established from the Book of Allah ﷻ. Allah ﷻ says:

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

"When you are in retreat in the masjids." [2:187]¹

It is also established by the Sunnah, for Sayyidah 'Ā'ishah [ra] reports: "The Prophet ﷺ would adopt the retreat in the last ten days of Ramaḍān, until Allāh ﷻ caused him to die. Thereafter, his wives would adopt the retreat after him."²

Retreat is one of the most noble of acts if performed with sincerity for the sake of Allāh ﷻ. From its characteristics is that it frees the heart from worldly affairs, it surrenders the self to the Lord ﷻ and binds one to worshipping Him in His house (i.e. the masjid). The student of 'Abdullāh ibn 'Abbās [ra], namely 'Atā' ibn Abī Rihāh stated: "The likeness of the one who has adopted retreat (*mu'takif*) is like a man who remains for a need at the door of a king. The one who has adopted retreat is practically saying: "I will not move [from here] until I am forgiven [of my sins]."³

Types of retreat

There are three types of retreat:

¹ Qur'ān, Surah al-Baqarah (2), verse 187.

² *Sunḥ al-Bukhārī*, chapters on *I'tikaf*.

³ *Mawṣū'at Falaḥ Sharḥ Nūr al-Iḥāb*

1. Incumbent (*Wājib*):

This is the vowed retreat. Whoever vows (*nadh*) to perform a retreat, it becomes incumbent upon him, i.e. to say: "If Allāh ﷻ cures my so-and-so ill person, I will adopt retreat as such."

2. Emphatic Sunnah:

This is a communal (*ki'fayyah*) emphatic sunnah in the last ten days of Ramaḍān.

3. Preferred (*Mushtahab*):

This is the retreat adopted other than those above, and that is when one enters the masjid with the intention of adopting retreat without rendering it incumbent upon himself. He remains as one in retreat (*mu'takif*) for as long as he remains there, even if that is a brief moment, and when he leaves, his retreat ends.¹

Note: Fasting is a condition for the validity of the incumbent and the sunnah retreat. It is also a condition to be pure from menstruation and postnatal bleeding, for fasting is not applicable to those experiencing them. It is not a condition to fast during the preferred type of retreat, and nor is it a condition to be pure from menstruation and postnatal bleeding.²

Reasons permitting exiting the masjid

The excuses that allow the one who has adopted retreat to leave the masjid are of three types:

1. **Natural Excuses:** Such as for urination, defecation or when one is in a state of major ritual impurity due to nocturnal emission when taking a bath in the masjid is not possible.

2. **Legal Excuses:** Such as exiting to perform Friday prayer in another masjid, provided that Friday prayers are not held in the masjid where one has adopted the retreat.

¹ *Al-Jawharat al-Nayyirah 'alā Mukhtasar al-Qudūrī*.

² *Kitāb al-Fiqh 'alā Ṭ-Madhhab al-Aḥmad*.

3. **Excuses of Urgency:** Such as fear for one's life or his property if he continues to remain in that masjid, and likewise is the case if the masjid is in danger of collapsing. One leaves on the condition that he immediately goes to another masjid intending to continue with the retreat.

That which invalidates retreat

Retreat is invalidated by any of the following acts:

1. Sexual intercourse, whether it is deliberate or out of forgetfulness, even if no ejaculation occurs. Allāh ﷻ says:

وَلَا تُبْتَهِرُوهُمْ وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسْجِدِ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا

"And do not approach your wives intimately (at any time) while you are in retreat in the masjids. These are the limits of Allāh, so do not go near (transgressing) them." [2:187]¹

With regards to those acts that cause one to incline towards sexual intercourse, such as kissing with desire, embracing, etc., they do not invalidate retreat unless ejaculation occurs. Nevertheless, it is forbidden for the one who adopts retreat to perform those acts of sexual inclination with desire. The ejaculation of semen by mere thought, looking or nocturnal emission does not invalidate retreat.²

2. Exiting the masjid. There are two situations regarding exiting the masjid for the one who has adopted retreat:
 - a. When the seclusion is incumbent due to a vow, then in such circumstances it is not permitted for him to exit the masjid at all. Whoever exits, with the exception of having a valid excuse, his retreat stands void. The legal

¹ Qur'ān, Sūrat al-Baqarah (2), verse 187.
² *Kutub al-Fiqh al-ʿAṣṣar*, Madhāhib al-Aḥḥād.

3. **Retreat is nullified by unconsciousness and insanity.**
 - a. ruling regarding the communal emphatic sunnah retreat is the same.
 - b. If the seclusion is optional, then in such circumstances it would not call for any objection if exiting the masjid, even without an excuse, because there is no time specific for the exit to end the retreat.

Disliked aspects of retreat

The following are severely repugnant (*makrūh taḥrīmī*) in retreat:

1. To adopt silence if one believes it to be a means of gaining proximity with Allāh ﷻ, but if that is not his belief then it is not disliked. Though, adopting silence in order to refrain from committing sins of the tongue is one of the greatest forms of worship.
2. To bring merchandise into the masjid to sell. A mere contract of sale, however, is permitted for articles of need for oneself or one's family, so long as the goods are not presented in the masjid, contrary to the contract for commercial purposes and trade, which is not permitted.

Etiqettes of retreat

1. To speak not but of good.
2. To select the most noble of masjids. They are Masjid Ḥaram in Makkah, Masjid Nabawī in Madinah, and then Masjid Aqṣā in Jerusalem, respectively, for the one who resides there, followed by a congregational central masjid.
3. To make supererogatory worship in abundance, to occupy oneself in recitation of the Qur'ān, of the noble *ḥadīth*, in seeking knowledge and in teaching it, etc.



Zakāh (Almsgiving)

Zakāh (almsgiving) literally means 'to purify' and 'to develop'. In Islamic legal terminology, it is 'the transfer of ownership of specific property to one who is entitled to it, under specific conditions'.

Legal ruling of *zakāh*

Zakāh is one of the five pillars of Islām. It is a personal obligation (*farḍ 'ayn*) upon each individual in whom the conditions are found. Allāh ﷻ says:

فَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٣٦﴾

"Then establish the prayer, and pay the *zakāh*, and obey Allāh and His Messenger. And Allāh is well Aware of what you do." [8:33]¹

Allāh ﷻ also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
لَكُمْ مِنَ الْأَرْضِ

¹ *Qur'ān*, Sūrat al-Mujādilah (58), verse 13.

*"O you who believe! Spend (in the way of Allāh) out of the good things (that) you have earned, and out of what We have produced for you from the earth." [2:267]*¹

Allāh's Messenger Muhammad ﷺ stated: "Islām is established on five (pillars): the testimony that there is no god but Allāh and that Muhammad is His Messenger, establishing the prayer, paying the *zakaḥ*, performing the *hajj*, and fasting in Ramaḍān."²

Zakaḥ was prescribed in the second year after migration (*hijrah*, AH). It is incumbent to pay it immediately; one becomes sinful for delaying it without justification and his testimony as a witness is rejected. *Zakaḥ* is not obliged upon the Prophets [as] for all that they own is a religious endowment (*waqf*) on their own behalf.

It is permitted to hasten paying the *zakaḥ* prior to the passing of the year, even several years prior, provided one owns the minimum amount (*nisāb*) for which he is hastening the payment of *zakaḥ*.³

Wisdom of *zakaḥ*

The following reasoning lies behind the obligation of *zakaḥ*:

1. To purify the self from the vileness of stinginess and greed.
2. To console the poor and to fulfil the needs of the destitute, the unfortunate and the underprivileged.
3. To pursue acts of public welfare, upon which the lifeline and prosperity of the Muslim Ummah rests.
4. To restrict the accumulation of wealth with a few rich people, and in the hands of a few merchants and careerists, so that the wealth is not restricted to a specific group, nor the riches remaining amongst the wealthy only.

¹ Qur'an, Surah al-Baqarah (2), verse 267.

² *Sahih al-Bukhari*, book of *Imān*.

³ *Hidayat al-Jahiri*, *al-Mawāḍi' fī Falaḥ*.

Supplicating for the one who pays *zakaḥ*

It is preferable, when receiving *zakaḥ*, to supplicate in favour of the one who is paying *zakaḥ*. For Allāh ﷻ says:

حَدِّثْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

"(O Prophet!) Take alms from their wealth, so that you purify them and sanctify them thereby, and pray on their behalf. Certainly, your prayers are a (means of) consolation to them." [9:103]

Moreover, the Prophet ﷺ supplicated in favour of a man who sent a beautiful she-camel as *zakaḥ*, saying: "O Allāh! Bless him and his she-camel."²

Imām al-Shāfi'ī stated that it is sunnah for the Imām that when he receives alms, he prays for the donor saying:

أَجْرَكَ اللَّهُ فِيمَا أَخْطَأْتَ وَبَارَكَ لَكَ فِيمَا أَتَيْتَ

*"May Allāh reward you for what you have donated, and may He bless you for what you retain."*³

Encouragement to pay *zakaḥ*

Allāh ﷻ says:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مِمَّا لِنَسَائِلِ وَالْمَحْزُورِ ۝

"And those in the wealth of whom is a recognised right, for the (needy)

¹ Qur'an, Surah al-Tawbah (9), verse 103.

² *Sunan al-Nasā'i*, book of *Zakaḥ*.

³ *Fiqh al-Sunan*.

seeker and the one who is deprived." [70:24-25]¹

Allah ﷻ also says:

الَّذِينَ إِذَا أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَنُوا بِمَا نُزِّلَ مِنْ رَبِّهِمْ
عَنِ النَّسْكِ وَاللَّهُ عَزِيزٌ أَلِيمٌ ﴿٥﴾

"(They are) Those who, if we empower them in the land, they establish the prayer and give the zakah, enjoin the right and forbid the wrong. With Allah rests the end of (all) affairs." [22:41]²

Allah's Messenger ﷺ said: "Whosoever gives in charity equal to one date from his pure earnings, and Allah does not accept but (only) pure earnings, then certainly Allah accepts it with His (divine) Hand, then He raises it on behalf of its owner, just like any one of you rears his foal, until it becomes equal to a mountain."³

In another prophetic narration it states: "...until that morsel becomes equal to Mount Uhud."⁴

Warning against non-payment of zakah

Allah ﷻ says:

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ
اللَّهِ فَبُذِّبَتْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٥٠﴾ يَوْمَ يُخَنَّى عَلَيْهَا فِي نَارٍ جَهَنَّمَ تَتَكَبَّرُ
بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظهورهم هذا ما كُتِبَتْ لَهُمْ فَمَنْ قَدْ قَامَ
كُنْتُمْ تَكْفُرُونَ ﴿٥١﴾

¹ Qur'an, Surat al-Ma'ari (70), verses 24-25.

² Qur'an, Surat al-Ha (22), verse 41.

³ Sahih al-Bukhari, book of Zakah.

⁴ Sunan al-Tirmidhi, book of Zakah.

"And those who hoard gold and silver and spend it not in the way of Allah, announce unto them a painful punishment. On the Day when that (wealth) will be heated in the Fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is that (treasure) which you buried for yourselves; now taste what (treasures) you withheld." [9:34-35]¹

Allah ﷻ also says:

وَلَا يَخْشَى الَّذِينَ الَّذِينَ يَتَخَلَّفُونَ بِمَا عَاقَبْتُمْ أَلَلَّهُ مِنْ فُضْلِهِ هُوَ خَيْرٌ أَلَهُمْ بَلْ هُوَ شَرٌّ
أَلَهُمْ سَيُطَوَّقُونَ مَا يَجْمَعُونَ يَوْمَ الْقِيَامَةِ

"And those who are miserly with what Allah has given to them from His grace, they should never consider that this is better for them. Rather this miserliness is worse for them. They will be made to wear a collar around their necks twisted out of the wealth they were miserly about on the Day of Judgement." [3:180]²

Allah's Messenger ﷺ has stated:

1. "To whomever Allah has bestowed wealth and he does not pay its zakah, it will appear on the Day of Judgement as a smooth-headed poisonous male snake with two black spots over its eyes, that will be placed around his neck. It will grab his jaws and say: "I am your wealth, I am your treasure." It will then recite: "And those who are miserly..." [3:180]."³

2. "Every owner of wealth who does not fulfil its dues, his wealth will appear on the Day of Judgement as a smooth-headed poisonous male snake, who will follow him with its mouth open. When it approaches him, he will run from it, and thus it will call to him: "Take your wealth that you had concealed for I am in no need of it." When (the owner) sees

¹ Qur'an, Surat al-Tawbah (9), verses 34-35.

² Qur'an, Surat Al 'Imran (3), verse 180.

³ Sahih al-Bukhari, book of Zakah.

no way out, he will enter his hand into its mouth, and it will chew it like the chewing of a bull."¹

3. Two women came to the Prophet ﷺ and in their hands were gold bracelets. Allāh's Messenger ﷺ asked them: "Do you wish for Allāh to make you wear bracelets of fire on the Day of Judgement?" They replied: "No." The Prophet ﷺ then said: "Then pay the dues (i.e. *zakaḥ*) of what is in your hands."²

Ruling on one who refuses to pay *zakaḥ*

Whoever refuses to pay *zakaḥ* denying and rejecting its obligatory nature is a disbeliever. Whoever refuses to pay it out of miserliness whilst acknowledging its obligation is a sinner, and from him it is acquired forcefully whilst being reprimanded with discretionary punishment (*al-ʿir*) through the due process of law. If he physically fights for non-payment, he is fought against until he surrenders to the command of Allāh ﷻ and pays *zakaḥ*.

It is reported by Abū Hurayrah [ra] that when Allāh's Messenger ﷺ passed away and it was (the time of) Abū Bakr [ra], some of the Arabs left the folds of Islām. 'Umar [ra] said: "How will you fight the people when Allāh's Messenger ﷺ stated: "I have been commanded to fight against the people until they say *lā ilāha illa 'Llāh*. Thus, whoever says that, his wealth and his life are safe from me, except any legal right, and his accountability is with Allāh ﷻ." Abū Bakr [ra] replied: "By Allāh! I will fight against whoever makes any distinction between the prayer (*ṣalāh*) and *zakaḥ*. *Zakaḥ* is the right of property. By Allāh! If they deny me (as much as) a she-goat [it has also been reported as a fether] which they would pay to Allāh's Messenger ﷺ, I will surely fight them for their refusal."

'Umar [ra] then said: "By Allāh! That (steadfastness) was only because Allāh had expanded the chest of Abū Bakr, and I realised that it was the truth."³

¹ *Ṣaḥīḥ Muslim*, book of *Zakaḥ*.

² *Musnad Ahmad ibn Hanbal*, volume 2, page 178.

³ *Ṣaḥīḥ al-Bukhārī*, book of *Zakaḥ*.

Conditions for the obligation of *zakaḥ*

The following have been stipulated for *zakaḥ* to be obligatory:

1. To be Muslim. *Zakaḥ* is not enjoined on non-Muslims.
2. To be free. It is not enjoined on a slave, even if he is a *mukātab* (one who has contracted with his master to purchase his freedom).
3. To be an adult. It is not enjoined on the wealthy minor.
4. To be sane. It is not enjoined on the insane.
5. To have complete ownership (possession). The property should be in one's possession, so if one owns something but does not possess it, *zakaḥ* is not due on it, such as the marriage payment (*mahr*) of a woman prior to its possession.
6. Having the *niṣāb* for *zakaḥ*. This is what the Lawgiver has fixed as a standard for the obligation of *zakaḥ*. It is such that is free from debts and basic requirements.¹ The *niṣāb* varies with the disparity in the property of the *zakaḥ* payer; its details will follow when we describe each category on which *zakaḥ* is due.
7. Passing of a lunar year. It is a requirement for the *niṣāb* to be complete at both ends of the year, irrespective of whether it remained complete during the year or not. For *zakaḥ* in crops and fruits, the passing of a year is not a condition.

Notes:

1. *Zakaḥ* is not obliged on the property of the child or the insane, and their guardians are not demanded to take it out it

¹ Such as clothes, residential buildings, home furniture, riding animals, weaponry in regular use, and books of knowledge for their users provided they are not for trade. Likewise, *zakaḥ* is not obligatory on gems and tools of manufacture, provided they are not for trade.

from their property, because it is mere worship, and the child and the insane are not commanded to offer it.

2. The payment of *zakaḥ* is not permitted except with an associated intention for payment, or associated intention for the disposal of the obligatory amount of *zakaḥ*. Whoever gives all his wealth away as *sadaqah* (charity) and does not make the intention of *zakaḥ*, his obligation of the payment of *zakaḥ* will have been fulfilled.¹

3. The knowing of the poor person that it is *zakaḥ* is not a condition. In fact, if one gives something to his recipient and calls it a gift (*hibah*) or a loan (*qarḍ*) but intends by it *zakaḥ*, it is valid.²

Zakaḥ on gold

There is no *zakaḥ* on gold until it reaches twenty *dinars* (gold coins).³ When the amount reaches twenty *dinars* and a year passes on it, then a quarter of a tenth,⁴ i.e. one-half of a *dinar* is payable on it as *zakaḥ*. There is no *zakaḥ* on the excess until it reaches four *dinars*, on which there is one *dirham* (silver coin) payable as *zakaḥ*. This is because the Sharī'ah reckons one *dinar* equal to ten *dirhams*, which is a statement of Imām Abū Ḥanīfah, whereas with the Ṣāhibayn it is incumbent to pay on any excess over twenty accordingly.⁵

Zakaḥ on silver

There is no *zakaḥ* on silver until it reaches two hundred *dirhams*.⁶ When the amount reaches two hundred *dirhams* and a year passes on it, then five *dirhams* are payable on it as *zakaḥ*. There is no *zakaḥ*

¹ *Mukhtasar al-Qadiri*.

² *Nisā' al-shāh*.

³ Twenty *dinars* equal the weight of 87.27 grammes (which places one *dinar* at 4.36 gramme).
⁴ The Arabic term used is *nab' al-ṣabr* (one-quarter of a tenth), which equates one-tenth, or 2.36% (the standard amount of payable *zakaḥ*).

⁵ *Al-Ja'barat al-Nayyirah 'ala Mukhtasar al-Qadiri*.

⁶ Two hundred *dirhams* equal the weight of 60.9 grammes (which places one *dirham* at 3.05 grammes). [M.I.H. Pirzadeh]

on the excess until it reaches forty *dirhams*, on which there is one *dirham* plus the five payable as *zakaḥ*. Thereafter, in every forty *dirhams* there is one *dirham* payable. This is according to Imām Abū Ḥanīfah, whereas the Ṣāhibayn stated: "Whatever exceeds beyond two hundred *dirhams*, its *zakaḥ* is due accordingly."

Note: If the predominant portion of the coin is silver, then it comes under the ruling of silver, but if the predominant portion is an amalgam, then it comes under the ruling of commodities (*'urūd*).¹

Zakaḥ on stock

Zakaḥ is due on merchandise (*'urūd al-tijārāh*) when its value reaches the *niṣāb* of gold or silver. It is valued according to whichever of the two (i.e. gold or silver) is more beneficial to the poor and destitute.²

Note: When one owns the *niṣāb* at the beginning of the year, and then it profits during the course of the year, or he acquires wealth from means other than trade such as inheritance or gift, all of that wealth is merged with the *niṣāb* and he pays *zakaḥ* from the entire amount when the year is complete according to the *niṣāb*.³

Zakaḥ on camels

There is no *zakaḥ* on camels until they reach five free-grazing camels⁴ and a year passes over them, then there is one goat⁵ due for them, all the way up to having nine such camels. When they reach ten camels up to fourteen camels, there are two goats due for them. When they reach fifteen camels up to nineteen camels, there are three goats due for them. When they reach twenty camels up to twenty-four camels, there are four goats due for them. When they reach twenty-five camels up to thirty-five camels, there is one *binī*

¹ *Mukhtasar al-Qadiri*.

² *Mukhtasar al-Qadiri*.

³ *Al-Ṭibkām al-Fiqhiyyah fi'l-Madhab al-Aḥanāb*.

⁴ Free-grazing (*ṣā'imāh*) is that which is left to graze openly in the wild and it is not stall-fed.

⁵ The goat is to be one-year old, which has entered its second year.

makhād due for them. When they reach thirty-six camels up to forty-five camels, there is one *bint labūn*² due for them. When they reach forty-six camels up to sixty camels, there is one *hiqqah* due for them. When they reach sixty-one camels up to seventy-five camels, there is one *jadh'a'ah* due for them. When they reach seventy-six camels up to ninety camels, there are two *bint labūns* due for them. When they reach ninety-one camels up to one hundred and twenty camels in possession, there are two *hiqqahs* due for them.

Thereafter, the obligation is refreshed. Thus, for five camels over one hundred and twenty, there is one goat with the two *hiqqahs*. For ten camels over one hundred and twenty, there are two goats with the two *hiqqahs*. For fifteen camels over one hundred and twenty, there are three goats with the two *hiqqahs*. For twenty camels over one hundred and twenty, there are four goats with the two *hiqqahs*. For one hundred and forty-five camels, there is one *bint makhād* with the two *hiqqahs*. For one hundred and fifty camels, there are three *hiqqahs*.

Thereafter, the obligation is refreshed again. Thus, for five camels over one hundred and fifty, there is one goat with the three *hiqqahs*. For ten, there are two goats. For fifteen, there are three goats. For twenty, there are four goats with the three *hiqqahs*. For one hundred and seventy-five camels, there is one *bint makhād* with the three *hiqqahs*. For one hundred and eighty-six camels, there is one *bint labūn* with the three *hiqqahs*. When they reach one hundred and ninety-six up to two hundred camels, then for them there are four *hiqqahs*. If one wishes he may pay four *hiqqahs* for the two hundred on the basis of one *hiqqah* for every fifty camels, or if he wishes he may pay five *bint labūns* on the basis of one *bint labūn* for every forty camels.³

Thereafter, the obligation is refreshed continuously, just as it is

¹ *Bint makhād* is a one-year old she-camel, which has entered its second year.

² *Bint labūn* is a two-year old she-camel, which has entered its third year.

³ *Hiqqah* is a three-year old she-camel, which has entered its fourth year.

⁴ *Jadh'a'ah* is a four-year old she-camel, which has entered its fifth year.

⁵ *Al-Fatāwa al-Ma'mūniyyah* (al-Fatāwa al-Hindīyyah).

refreshed for the fifty that come after the one hundred and fifty.¹

Note: There is no *zakāh* due on horses, mules, donkeys, leopards and trained dogs unless they are for trade. If they are for trade, their legal ruling will be that of commercial goods which is reckoned if their value reaches the *niṣāb*.

Zakāh on cows

There is no *zakāh* on cows until they reach thirty free-grazing cows and a year passes over them, when there is one *tabī'*² or one *tabī'ah* due as *zakāh* for them. When they reach forty, there is one *musinn*³ or one *musinnah* due for them. When they exceed forty until sixty the obligation is relative, according to Imām Abū Hanīfah. The Ṣāhibayn, however, stated: "There is nothing in the excess until they reach sixty, wherein there are two *tabī's* or *tabī'ahs*."

If they exceed beyond that number of sixty, for every thirty there is one *tabī'* or *tabī'ah*, and for every forty there is one *musinn* or *musinnah*. Thus, for seventy cows there is one *musinn* and one *tabī'*, for eighty there are two *musinns*, for ninety there are three *tabī's*, for one hundred there is one *musinn* and two *tabī's*, and for one hundred and ten there are two *musinns* and one *tabī'*, and so forth. Buffaloes and cows are the same in this regard.

Zakāh on goats

There is no *zakāh* on less than forty goats. When there are forty free-

¹ This means that there is a *bint makhād* for 35 camels over 150 (totaling 175) until 30, when it becomes a *bint labūn* until 40, when it becomes a *hiqqah* until 50. It will likewise continue with a *bint makhād*, then a *bint labūn* and then a *hiqqah*; this is the explanation of 'as it is refreshed for the 50 that come after the 150'. One must be cautious between this and the first repetition that takes place after 120 as there is no *bint labūn* due for the lack of the *niṣāb* for it. When it increases by 25 over the 120, the entire amount becomes 145, which is the *niṣāb* to pay a *bint makhād* with a *hiqqah*. When it increases by 5, it becomes 150, for which a *hiqqah* is due as a *hiqqah* is payable for every 50 camels. [Al-Jaḥarāt al-Naṣiriyyah 'ala Maḥḥiḥ al-Uḍḍan].

² *Tabī'* is a one-year old male calf, which has entered its second year, and a *tabī'ah* is a one-year old female calf, which has entered its second year.

³ *Musinn* is a two-year old male calf, which has entered its third year, and a *musinnah* is a two-year old female calf, which has entered its third year.

grazing goats and a year passes over them, there is one goat due as *zakaḥ* in them, all the way until one hundred and twenty goats. When they exceed by one, there are two goats for them, until two hundred. When they exceed by one, there are three goats for them. When they reach four hundred, there are four goats for them. For every hundred after that there is one goat. Sheep and goats are the same in this regard.

Zakaḥ on crops and fruits

There is no *zakaḥ* on the produce of *ḥarāḥ* land (which is duly taxed). On land that has been irrigated by rain or by water that flows to land from canals, etc., there is *ushr* (one-tenth, 10%) as *zakaḥ* on its produce of crops and fruits. And on land that is irrigated using buckets, etc., there is a half of *ushr* (one-twentieth, 5%) as *zakaḥ* on its produce.¹



Section on Those Entitled to Receive *Zakaḥ*

One should know that those entitled to *zakaḥ* are of eight categories, based upon the statement of Allāh ﷻ:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرِيمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٥

"Zakaḥ are only for the poor, and for the destitute, and for those who administer it, and for those whose hearts are intended to be inclined (to the Truth), and for the freeing of slaves, and for those in debt, and in the way of Allāh, and for the traveller. This is a commandment from Allāh, and Allāh is all-Knowing, all-Wise." [9:60]²

ZAKAH (ALMSGIVING)

1. *The poor:* He is one who owns less than the *niṣāb*.¹ To give in charity to a poor scholar is more excellent than to give in charity to an ignorant poor person.²

2. *The destitute:* He is one who does not own anything at all. He needs to beg for food or for articles to cover his body. It is permissible for him to ask for *zakaḥ*.³

3. *Those who administer zakaḥ:* One who is employed to administer *zakaḥ* and is appointed by the authorities in order to acquire alms. It includes the *zakaḥ* officer, those who work to collect it or to administer it, and its data entry officers. They may be paid wages for their work even if they are wealthy because they have devoted themselves for this work and hence require remuneration. It is, however, impermissible to seek remuneration if the worker is from the Hāshimī family due to protecting the relation of closeness to Allāh's Messenger ﷺ from the dirt of wealth.

4. *Those whose hearts are to be inclined (to the Truth):* They are of three types:⁴

- Those whom Allāh's Messenger ﷺ intended to win over in order so that they would incline towards the truth and become Muslim.
- Those who would become Muslim but with weak faith, so the Prophet ﷺ would give to them in order to strengthen their faith in Islam.
- Those who would be given in order to safeguard the believers from their mischief.

Note: The category of 'those whose hearts are to be inclined (to the Truth)' has lapsed due to the spread of Islām, for Allāh ﷻ has honoured Islām and rendered it independent of

¹ *Al-Durr al-Mubīn* Sharḥ *Tanwīr al-Aḥqār*.

² *Al-Fatawā al-'Alamīyyah* (al-Fatawā al-Hindīyyah).

³ *Kutub al-Fiqh 'ala 'l-Madhab al-Aḥmadī*.

⁴ *Raḥ al-Madani fī Tajlīs al-Qur'ān al-'Aḡm wa 'l-Sab' al-Mubāni*.

them. The consensus of the Companions [*ra*] was reached upon this during the Caliphate of Abū Bakr al-Siddiq [*ra*], as has been reported in *al-Hidāyah*. One group of scholars has stated that they continue to remain a valid category for the leader may require to win over their hearts in the favour of Islām. 'Umar [*ra*], however, seeing the overpowering of Islām, had abandoned them. Qādī Ibn al-'Arabī said: "According to my opinion, when Islām is strong, need of them lapses, but when they are required, their share of *zakaḥ* is to be given to them, for the Prophet ﷺ would give to them. It is stated in a sound prophetic narration: "Islām began poor, and it shall return as it began."¹

5. *The freeing of slaves:* They refer to the *mukāṭab* slaves, and the *mukāṭab* is he with whom his master has entered into a written contract based on the payment of specified instalments that if he pays them, he will be free. He can be paid *zakaḥ* with which he may satisfy the instalments of his contract of *kitābah* (contractual manumission).

6. *Those in debt:* They are those in debt and do not own any *niṣāb* in excess of their debt.²

7. *In the way of Allāh:* This refers to those Muslim soldiers (*ghazāʾ*) or pilgrims (*hajjīs*) who have remained or have been left behind. According to *al-Fatāwā al-Zahiriyyah*, this refers only to the students of knowledge,³ and this is also mentioned in *Rūḥ al-Ma'āni*.

¹ *Al-Jāmī* is *Aḥkām al-Qur'ān* li-ʿ² *Qurrubī*.

² *Marāṭiq* ʿ³ *Faḥḥ Shārah Nūr al-Iḥāḥ*.

³ *Ghazāʾ* ʿ⁴ *ghazāt*. This issue refers to those Muslim soldiers who have been unable to enrol into the Muslim army because of their poverty caused by the destruction of their property or animal, etc. Hence, donating to them is valid, though they may be earning, for preoccupation in earning will hold them back from military campaigns. [*Hāṭhiyat al-Faḥḥ* ʿ⁵ *alā Marāṭiq* ʿ⁶ *Faḥḥ*].

⁴ *Hajjī*. This refers to those who had been enjoined with the performance of *hajj* but they refrained from performing it when they could. Thereafter, they were unable to perform the obligation of *hajj*, and hence it is permitted to donate to them such an amount that would be enough for them to fulfil their obligation.

⁵ This is because they have devoted themselves to the acquisition of knowledge and teaching it, and therefore they cannot earn a livelihood. [*Hāṭhiyat al-Faḥḥ* ʿ⁶ *alā Marāṭiq* ʿ⁷ *Faḥḥ*].

8. *The traveller:*¹ This refers to the traveller who intends to make the journey in pursuance of that which is not vice. The traveller is given from *zakaḥ* if he is in need during his journey though he may be wealthy in his own homeland.

Notes:

1. It is permitted for the *zakaḥ* of many people to be paid to a single needy person just as it is permitted to pay the *zakaḥ* of one person to many needy persons.²

2. The one paying *zakaḥ* (*muzakkī*) does not pay his *zakaḥ* to whomever he is responsible to pay maintenance (*nafaqah*), such as parents, children (and grandchildren), and the wife, and this is due to the obligation upon him of paying maintenance to them when they require it.

3. He does not pay *zakaḥ* to his slave, a masjid is not built with it, nor is a dead body provided shrouds with it.

4. *Zakaḥ* is not given to the Banū Hāshim due to their honour, and they are the families of 'Alī, 'Abbās, Ja'far, 'Aqil and Hārith ibn 'Abd al-Muṭṭalib.³ This is based on the statement of the Prophet ﷺ, "Verily, alms are not befitting the family of Muḥammad; it is dirt of the (wealth of) people."⁴



Section on *Sadaqat al-Fitr*

It is called *sadaqat al-fitr* (the charity of *al-fitr*) because it is obliged when 'Eid al-Fitr falls due at the ending of the blessed month of Ramaḍān. It is also known as *zakaḥ* (i.e. *zakaṭ al-fitr*). It was legally prescribed in the month of Sha'bān, 2 AH.⁵

¹ The way (*sabīl*) is a journey; a traveller is known as *ibn al-sabīl* (wayfarer). [*Kitāb al-Mabārī*]

² *Kitāb al-Fiqh* ʿ³ *alā ʿ⁴ Maḥabib al-Arbaʿah*.

³ *Muḥibbat al-Qudāt*.

⁴ *Ṣaḥīḥ Muslim*, book of *Zakaḥ*.

⁵ *Fiqh al-Sunnah*.

Wisdom of *ṣadaqat al-fitr*

Zakaṭ al-fitr purifies the self of the one who is fasting from whatever foul language and indecent acts he has committed. It also frees the poor and the needy from begging on the day of 'Eid.

1. It is reported by Ibn 'Abbās [ra] who said: "Allāh's Messenger ﷺ enjoined *zakaṭ al-fitr* on the one who is fasting as purity from foul language and indecent acts as well as a provision for the needy. Whoever pays it prior to the ['Eid'] prayer, it is *zakaḥ* that is accepted, and whoever pays it after the prayer, it is simple alms."¹
2. It is reported by Ibn 'Umar [ra] that Allāh's Messenger ﷺ enjoined *zakaṭ al-fitr* and then said: "The fasting of Ramaḍān is suspended between the heavens and the earth; it is not raised up except with *zakaṭ al-fitr*."²

Legal ruling of *ṣadaqat al-fitr*

Ṣadaqat al-fitr is incumbent (*waḡib*) upon the free Muslim when he owns equivalent to the *niṣāb*,³ in excess of one's basic needs, even if a year has not passed over it. One extracts that on behalf of himself, his minor children and his servants of service. The timing of it being incumbent is connected to the rising of the second dawn on the day of *al-fitr*. One's *ṣadaqat al-fitr* is not incumbent upon the one who dies prior to that. Whoever becomes Muslim or is born after the rising of dawn, his *ṣadaqat al-fitr* is also not incumbent.

It is recommended for the people to extract *ṣadaqat al-fitr* on the day of *al-fitr* prior to heading for the place of prayer. If they pay it prior to the day of *al-fitr*, it is valid. If they defer it till after the day of *al-fitr*, it does not lapse, and paying it remains due on them.⁴

¹ *Sunan Ibn Maḡāh*, book of *Zakaḥ*.

² *Al-Ḥikam al-Fiqhiyyah* fi'l-Maḍāhib al-Arba'ah.

³ The minimum amount *niṣāb* for gold is 20 *mithqāl*, i.e. *dirham*, and the minimum amount *niṣāb* for silver is 200 *dirhams*. [*Kitāb al-Fiqh 'ala'l-Maḍāhib al-Arba'ah*]

⁴ *Mukhtaṣar al-Qudūrī*.

Its amount

The amount of *ṣadaqat al-fitr* is one-half *ṣā'* of wheat or flour, or one *ṣā'* of dates, raisins or barley.¹ It is permitted for one to pay its price in cash, and in fact, that is more excellent because it is more beneficial to the poor.

It is reported by 'Abdullāh ibn 'Umar [ra] that Allāh's Messenger ﷺ enjoined *zakaṭ al-fitr* from Ramaḍān upon every Muslim person, free or slave, man or woman, minor or adult, one *ṣā'* of dates or one *ṣā'* of barley. Ibn 'Umar [ra] stated: "The people then measured one-half *ṣā'* of wheat with that, and then they equated the (one-half *ṣā'*) with two *mudds* of wheat."²

Those entitled to it

Those entitled to *zakaṭ al-fitr* are those who are entitled to general *zakaḥ*, and that has been mentioned in the Qur'ān, Sūrat al-Tawbah (9), verse 60. The explanation of this verse has already been mentioned earlier in this chapter.



¹ The *ṣā'* according to Imām Abu Ḥanifāh and Imām Muḥammad, is 8 *ṭaḳī mīls*. [*Mukhtaṣar al-Qudūrī*] The *ṣā'* is 4 *mudds*, and one *mudd* is 2 *mīls*. [*Kitāb al-Fiqh 'ala'l-Maḍāhib al-Arba'ah*]

The *ṣā'* is 4 *mudds*, and one *mudd* is a handful in terms of the palms of a man with average-sized hands. [*Fiqh al-Sunnah*]

² *Saḥīḥ al-Bukhārī*, book of *Zakaḥ*.

CHAPTER EIGHT
Ḥajj

Ḥajj (Pilgrimage)

Ḥajj (pilgrimage) literally means 'to intend to visit something great'. In Islamic legal terminology, it is 'the performance of specified actions at a specified time, in a specified place, and in a specified manner'.

Virtues of ḥajj

1. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Whoever performs *ḥajj* for the pleasure of Allāh, in which he does not commit foul and indecent acts, he returns (as pure) as the day his mother gave birth to him."¹
2. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Those performing *ḥajj* and *ʿumrah* are guests of Allāh; if they call to Him, He will answer them, and if they seek forgiveness from Him, He will forgive them."²
3. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Between one *ʿumrah* and the next *ʿumrah* is expiation for whatever is committed between them, and there is no reward for the accepted *ḥajj* other than Paradise."³

¹ *Ṣaḥīḥ al-Bukhārī*, book of *Ḥajj*.

² *Sunan Ibn Mājah*, book of *Manārik*.

³ *Ṣaḥīḥ al-Bukhārī*, chapters of *ʿUmrah*.

4. It is reported by Ibn 'Umar [ra] that he sought permission from the Prophet ﷺ to perform 'umrah. The Prophet ﷺ permitted him and said: "My brother! Include us in your supplication, and do not forget us."¹

Legal ruling of *hajj*

The performance of *hajj* is obligatory (*fard*) once in a lifetime upon every individual, male or female, with conditions (that will follow). The one who denies it is a disbeliever. Allāh ﷻ says:

وَلْيَذْكُرُوا عَلَى النَّاسِ حُجَّ الْبَيْتِ مِنَ اسْتِغْنَاءِ إِلَيْهِ سَبِيلًا

"And for Allāh pilgrimage of this House is a duty upon the people; those who have the ability to reach this House." [3:97]²

The Prophet ﷺ stated: "O People! Allāh has enjoined the *hajj* upon you, so perform the *hajj*." A man then asked: "Is it every year, O Allāh's Messenger?" The Prophet ﷺ remained silent until the man had asked that three times, upon which the Prophet ﷺ responded: "If I said 'Yes', it would become incumbent (every year) and you would not have the strength (to perform it)."³

Al-Aqra' ibn Hābis asked the Prophet ﷺ regarding the performance of *hajj* (being obliged) every year or only once. The Prophet ﷺ said: "Only once, and whoever does more (times than that), it shall be supererogatory."⁴

The obligation of *hajj* was revealed in the 6th year AH.⁵ The performance of *hajj* is an immediate obligation, after it becomes possible its delay to the following year is not permitted. If, however, one delays it and performs it afterwards, it is deemed fulfilled, and

¹ *Sunan Ibn Majah*, book of *Manārik*.

² *Qur'ān*, Sūrat Al-'Imrān (3), verse 97.

³ *Sahih Muslim*, book of *Hajj*.

⁴ *Sunan Abi Dawūd*, book of *Manārik*.

⁵ *Ḥabryat al-Tahāwī 'alā Manāriq al-Falāḥ*.

he is not a sinner by the delay, but if he dies without performing *hajj*, he has sinned, according to consensus.¹

Timing of *hajj*

Allāh ﷻ says:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ

"The pilgrimage has a few months that are known." [2:197]²

The months that are known are Shawwāl, Dhū'l-Qa'dah and the first ten days of Dhū'l-Hijjah. Hence, if someone performs any of the rites of *hajj*, such as circumambulation (*tawāf*) and *sa'y* (running), prior to the months of *hajj*, they will not be considered as rites of *hajj*, but if he performs them within those months, it is permitted.³



Chapter 8, Section 1 Shurūṭ Wujūb al-Hajj

Preconditions for the Obligation of *Hajj*

The following are the conditions for the obligation of *hajj*:

1. Being Muslim. *Hajj* is not obligatory on a disbeliever.
2. Being free. It is not obligatory on a slave.
3. Being an adult. It is not obligatory on a child.
4. Being sane. It is not obligatory on the insane.

¹ *Al-Fatāwā al-'Alamgiriyyah (al-Fatāwā al-Hindiyah)*.

² *Qur'ān*, Sūrat al-Baqarah (2), verse 197.

³ *Al-Fatāwā al-'Alamgiriyyah (al-Fatāwā al-Hindiyah)*.

5. Being one of capacity. This is the affordability of provisions and transport.

Provisions are taken into account with regards to one owning that which is sufficient for him to maintain his health and sufficient for his dependents; being in excess of debts and his basic needs, such as clothing, residence, mount and work tools, until he fulfils the obligation of *hajj* and returns to his home. The transport is taken into account as that which enables him to travel to and from the place of *hajj*, be the journey by land, sea or air. This only applies to one being far from Makkah by a journey of three days or more. As for one being close to Makkah by a distance of less than three days, *hajj* is obligatory upon him even if he may not have control over transportation, provided he can walk and possesses sufficient provisions, as mentioned above.

6. Being of sound body. *Hajj* is not obligatory on the sick, the paralysed, the disabled, and the very elderly person, etc.
7. The route being secure. The pilgrim should not fear for his life or property.
8. The husband or a *maḥram* (unmarriageable kin) to be accompanying the woman. It does not matter whether the woman is youthful or elderly, when there is a distance of three days or more between her and Makkah. A *maḥram* is that person whose marriage to her is prohibited due to lineage, marriage or kinship by way of breastfeeding (*riḍā*).

Note: The last three conditions affect only the performance of *hajj*. As for conditions for the performance of *hajj* being valid, they are also three:

- a. Wearing the *iḥrām* (to be in the state of pilgrim sanctity);
- b. The timing (and that is the time of circumambulation of visitation (*ṭawāf al-ziyārāh*) and the remaining at the station 'Arafah); and

- c. The location (and that is the plain of 'Arafāt for the station and the Masjid Harām for the circumambulation of visitation).

It is to be noted that embarking upon the journey to *hajj* is disliked if either of one's parents do not approve of it and either one or both of the parents depend upon the service of their child. If they are not in need of his service, then there is no harm in pursuing the journey. Furthermore, grandparents hold the position of the parents in their absence.¹



Chapter 8, Section 2 *Maṭāʾiq al-Iḥrām*

The Geographic Limits for *Iḥrām*

The geographic limits (*miqāṭs*) are those that a person may not cross except in the state of *iḥrām* (i.e. being a *muḥrim*; in the state of pilgrim sanctity). These *miqāṭs* are five:

1. *Dhu'l-Hulayfah*, for the people of Madinah.
2. *Dhat 'Irq*, for the people of Iraq.
3. *Al-Juhfah*, for the people of Syria.
4. *Al-Qarn*, for the people of Najd.
5. *Yalamlam*, for the people of Yemen and India.

These *miqāṭs* are for those coming from these respective directions. Each person who passes these *miqāṭs* or crosses them (by sea or air) intending to perform the rites of *hajj* or *umrah* is obliged to adopt the *iḥrām* from there.

Whoever passes his *miqāt* in a state outside of *iḥrām* and then reaches another *miqāt* from where he adopts the *iḥrām*, it suffices

¹ *Al-Fatāwā al-'Alamgiriyyah* (al-Fatāwā al-Hindiyyah).

him, but to adopt the *ihrām* from his own *miqāt* is more excellent. It is permitted for one to adopt the *ihrām* prior to reaching the *miqāt*, and this is better for him to do so if he is secure from committing acts that have been cautioned against in the state of *ihrām*, otherwise delaying until the *miqāt* is better.¹

The geographic limit of those who live inside the *miqāt* zone is *al-Hill* (the area outside the *Haram*) for both *ḥajj* and *ʿumrah*. It is permitted for them to enter *Makkah* without *ihrām* in the case of necessity due to their regular entry into *Makkah*. It is not permitted for the foreigner (*ajāqī*) to enter *Makkah* without *ihrām* irrespective of whether he intends to perform the rites of *ḥajj* or *ʿumrah*, if he enters without *ihrām*, the performance of *ḥajj* or *ʿumrah* becomes due on him.²

Chapter 8, Section 3

Ihrām

The State of *Ihrām*

Ihrām (state of pilgrim sanctity) is to adopt specified prohibitions, and it is realised by two things; intention, and joining the intention with the *talbiyah* (*ḥajj* recital). Merely mentioning the name of Allāh or garlanding the neck of the animal for sacrifice and taking it also stand as *talbiyah*.

That which is forbidden for the one in *ihrām*

This is of two types:

1. *That which relates to him*: Such as shaving the hair or trimming it, be that from his head or otherwise, trimming the nails, applying perfume, using something that contains perfume,

¹ *Al-Jawharat al-Nuzyrah 'ala Makhṭaṣṣat al-Qudāt*.

² *Al-Fatāwā al-'Alamgiriyyah (al-Fatāwā al-Hindiyah)*.

covering the head and face, donning a stitched garment, sexual intercourse or anything that stirs a lust for it, talking obscenely and arguing.

2. *That which relates to others*: Such as the causing of hindrance to the hunting animal within *al-Hill* or the *Haram*, or chopping the trees of the *Haram*.¹

That which is permitted for the one in *ihrām*

It is permitted for the one in the state of *ihrām* to seek the shade of a tree, a tent, a house, and an umbrella, provided none of that touches his head or his face because it is incumbent for him to leave his face and head uncovered. There is no harm for the one in *ihrām* to apply cupping or undergo phlebotomy. It is permissible for the one in *ihrām* to bathe, enter the washroom and to tie a money-belt around his waist. It is permitted for a woman to cover her face and hands whilst being in the state of *ihrām* if she intends concealment from strangers, provided she drapes the veil over her face in a manner that it does not touch her face.²

Chapter 8, Section 4

Tawāf

Circumambulation of the Ka'bah

Circumambulation (*tawāf*) is of three types:

1. *Fundamental Circumambulation (Tawāf al-Rukn)*: This is the circumambulation of visitation (*tawāf al-ʿayyarah*), and it is also called the circumambulation of pouring forth (*tawāf al-ijārah*). The *ḥajj* is void if one does not perform it.

¹ *Al-Fatāwā al-'Alamgiriyyah (al-Fatāwā al-Hindiyah)*.

² *Kitāb al-Fiqh 'ala Ṭ-Madhabib al-Aṭṭah*.

2. *Incumbent Circumambulation (al-Tawāf al-Wājib):*

This is the farewell circumambulation (*tawāf al-wadaʿ*), and it is also called the facing circumambulation (*tawāf al-ṣadr*).

3. *Sunnah Circumambulation (al-Tawāf al-Masnūn):*

This is the circumambulation of arrival (*tawāf al-quḍūʿ*).

Incumbencies (wājibāt) of circumambulation

1. Purity of the body, i.e. ablution, and purity of the clothes.
2. One is to commence his circumambulation from the Black Stone (*ḥajar aswad*). If he does not do likewise, repetition of the circumambulation shall remain due upon him so long as he remains in Makkah.
3. To adopt the right hand side. One is to circumambulate towards his right-hand side direction that is to the door of the Ka'bah, and hence, render the Ka'bah to his left.¹
4. To conceal nakedness that is incumbent to conceal in prayer.
5. To walk during circumambulation for those who can.
6. To circumambulate outside the *ḥaṭīm* area (*ḥijr*), for it is part of the House.
7. The circumambulation to be of seven circuits. A circuit is from the Black Stone to the Black Stone.
8. To offer two units of prayer following each seven circuits. It is preferable to perform them beyond the Station of Prophet Ibrāhīm (*maqām Ibrāhīm*), then inside the Ka'bah, and then inside the *ḥijr* area below the *mizāb*. It is recommended to supplicate after offering the two units behind the Station of Prophet Ibrāhīm [as]. It is also recommended for one to proceed to the *zam-zam* water and drink from it after offering

¹ An anti-clockwise movement around the Ka'bah when looked at from a bird's eye view.

the two units of circumambulation, prior to heading towards Mount Ṣafā. He should satiate himself and say:

اللَّهُمَّ أَنْشِئْ لَكَ رِزْقًا وَرِيسًا وَعِلْمًا فَأَوْفِ بِرِزْقِكَ

"O Allah! I seek from you plentiful provisions, and beneficial knowledge, and cure from all ills."

Sunnahs of circumambulation

1. Prior to one's commencement of the circumambulation, he places one side of the upper sheet under his right armpit and throws its other end over his left shoulder. This action is called *iqṭibā'*. One does likewise in every circumambulation that is followed by *ṣa'y* between Mounts Ṣafā and Marwah.
 2. To walk briskly taking small steps and swinging the shoulders. This action is called *ramal*. One does this in only the first three circuits. If he believes there to be a hindrance, he stops until the opportunity to do *ramal* again rises.
 3. To touch the Black Stone and to kiss it at the conclusion of each circuit. If one is unable to touch it with his hand, he touches it with a stick, etc., if possible and then kisses that which touches it.
- If one is unable to do that either, he faces the Black Stone, raises both his hands with their palms facing the Black Stone, proclaims the *takbir* (*Allahu Akbar*) and the *tahitil* (*lā ilāha illa 'llāh*), he praises Allah ﷻ, and he invokes blessings upon the Prophet Muḥammad ﷺ.
- Facing the direction of the Black Stone in this manner is recommended, and, similarly, it is also recommended to touch the Yamāni Pillar (*rukn yamānī*).



Running between Mounts Safâ and Marwah

The *sa'y* (running) between the Mounts Safâ and Marwah is incumbent (*wâjib*) in *hajj*. It consists of incumbent and sunnah elements.

Its incumbent elements are the following:

1. To perform it after circumambulation.
2. To perform seven circuits. Each of those seven circuits is incumbent.
3. To walk on feet during *sa'y* for those who can.
4. To commence *sa'y* from Mount Safâ and conclude it at Mount Marwah. This constitutes one circuit.

With regards to its sunnah elements, they are the following:

1. To perform circumambulation and *sa'y* in continuity.
2. To be pure of the two forms of impurity. *Sa'y* performed by the menstruating woman and the one experiencing postnatal bleeding is valid without dislike, due to a legal excuse.
3. To ascend Safâ and Marwah during his *sa'y*, and to face the Ka'bah when on Safâ and Marwah. It is recommended to raise the hands towards the sky when supplicating on Safâ and Marwah.
4. To jog between the two green mileposts; they are two pillars.

5. To proclaim the *takbir* and *tahlil*, to invoke blessings upon the Prophet ﷺ, and to supplicate for whatever one wishes.

6. To touch the Black Stone with his hand prior to departing for the performance of *sa'y*. If one is unable to do so, he may do as mentioned earlier in the *Sunnahs of Circumambulation*. It is better to exit for the *sa'y* from the Safâ Gate (*Bâb Safâ*).

7. If one is performing the circumambulation or *sa'y* when prayer is established, then one joins in the prayer and, after the prayer, continues on what was being performed before. It is detested to talk about selling and buying, etc., during *sa'y* and circumambulation.

Stationing at 'Arafah

The stationing at 'Arafah is the presence in the land of 'Arafah in any state, be the attendee awake or asleep, seated or standing, stood still or walking. There is one condition (*shart*) for it, one incumbent act (*wâjib*), and several sunnah acts.

Its condition: It should take place in its legal time. This is a moment of anything between the declining of the sun from its meridian on the Day of 'Arafah until the rising of the dawn on the Day of Sacrifice.

Its incumbent act: If one performs it during the day, he is to remain until sunset.

Its sunnahs:

1. To bathe.

2. The Imam to deliver two sermons.
3. The pilgrims to assemble between the *zuhr* and 'asr prayers.
4. Not to be fasting.
5. To be in the state of ablution.
6. To be in the presence of mind and free from affairs that may divert one from supplicating.
7. To station oneself by the black rocks. These are where the Prophet ﷺ stopped. If one is unable to stop there, he should strive to be as close to them as possible.
8. To raise the hands in an open manner and to supplicate, after praising Allah ﷻ, saying the *tahli*, the *takbir* and invoking blessings upon the Prophet ﷺ. He should say the *tahiyah* at his station and profoundly seek forgiveness for himself, his parents, and for the believing men and women; he should pray for the fulfillment of his own needs, continuing until sunset. It is sunnah to lower one's voice during supplication.



Chapter 8, Section 7
Arkan al-Hajj wa Wajibah

Rudimentary Aspects of Hajj and its Incumbencies

In rudimentary aspects (arkan):

1. The stationing at 'Arafah. This is after the declining of the sun from its meridian on the 9th of Dhu'l-Hijjah until dawn on the Day of Sacrifice. It is not conditional for one to have

intention, knowledge or sanity; whoever attends 'Arafah within that time, his *hajj* is valid.

2. The circumambulation of visitation (*iawaf al-ziyarat*). It is also known as the circumambulation of pouring forth (*iawaf al-ijadah*), and it consists of four circuits. Whenever one circumambulates four circuits, he achieves this rudimentary aspect.

With regards to the remainder, they are incumbent and not rudimentary, because the circumambulation of the four circuits is the circumambulation of most of the circuits, and the ruling of the whole applies to the major portion. Its time begins at the crack of dawn on the Day of Sacrifice, and there is no limit to its end.

In incumbencies (wajibah):

The discussion regarding the incumbencies of circumambulation, of *sa'y* and of the stationing at 'Arafah has already passed. There are some other general incumbencies of *hajj* and they are as follows:

1. *Sa'y* between Mounts Safa and Marwah.
2. The stationing at Muzdalifah after dawn on the Day of Sacrifice and prior to sunrise, be it for a moment. If one omits this station, except for a legal excuse, he is obliged to sacrifice an animal (*damm*).
3. The pelting of stones, which is due upon every pilgrim.
4. Shaving the head or trimming the hair.
5. Performance of the facing circumambulation (*iawaf al-sa'at*). It is also known as the farewell circumambulation (*iawaf al-wada'*).



Sunnahs of Hajj and its Manners

The sunnahs of hajj:

The discussion regarding the sunnahs of circumambulation, of *sa'y* and of the stationing at 'Arafah has already passed. There are some other general sunnahs of *hajj* and they are as follows:

1. To spend the nights of the Days of Sacrifice in Minā.
2. To spend the night prior to sacrifice in Muzdalifah, after leaving 'Arafah.
3. To travel from Muzdalifah to Minā prior to sunrise.
4. To adopt the sequence between the three *jamarahs*, i.e. one begins by pelting the first *jamarah*, followed by the middle *jamarah* and thereafter the *jamarat al-'aqabah*. At each of these, one pelts seven (small) stones. If he goes against this sequence, then it is sunnah for him to repeat the pelting.
5. There should be five cubits (*dhira'*) between the one pelting and the *jamarah*.
6. One should proclaim *takbir* upon the casting of each stone at the *jamarahs*.

Manners of hajj:

Most of the etiquettes of *hajj* have been mentioned in previous chapters. There are some further etiquettes and they are as follows:

1. To pay off one's debts prior to performing *hajj*.

2. To repent, compensate the victims of his wrongdoing, and seek pardon from his complainants and all those with whom he had dealings.

3. To bid farewell to family and siblings, and to seek forgiveness from them, seek prayers from them, and for this purpose he should go to them. As far as they are concerned, it is sunnah for them to go to visit him upon his arrival from *hajj*.

4. To offer two units of prayer prior to leaving one's home and after returning to it.



Section on the Types of Hajj

There are three types of *hajj*:

1. *Ifrād*. To adopt *ihram* for *hajj* only.
2. *Qirān*. To adopt *ihram* for *'umrah* and *hajj* together.
3. *Tamattu'*. To adopt *ihram* initially for *'umrah*, and thereafter for *hajj* within the same journey.

Note: *Qirān* is more excellent than the other two, whereas *tamattu'* is better than *ifrād*.



Method of Performing Hajj Ifrād

When one intends to adopt *ihram* (state of pilgrim sanctity), it is recommended for him to trim down the moustache, clip his nails, shave the armpits and the pubic hair, to bathe or perform ablution. Bathing is though superior for it is an emphatic sunnah. Here,

bathing is for the purpose of cleanliness and not for purification, because even menstruating women and those experiencing postnatal bleeding have been commanded to perform it, provided it does not harm them.

One removes sewn garments and *khuffs*, and dons a loin-cloth (*izār*) and a covering sheet (*ridāʾ*); the loin-cloth is that with which he conceals the region from the navel to just below the knees, and the covering sheet is what covers the back, chest and shoulders. It is preferable for the loin-cloth and the covering sheet to be new or washed and pure; new are more excellent, and they ought to be white. If one puts on only one unsewn sheet that covers his nakedness, it is permitted.

It is preferable to perfume the body and the sheets, if one has some perfume with him the essence of which does not remain after adopting the *ihrām*, even though its fragrance may persist.

One then performs two units of prayer in which he recites whatever he wishes. It is best, however, to recite *Sūrat al-Fāṭihah* with *Sūrat al-Kāfirūn* (109) in the first unit, and *Sūrat al-Fāṭihah* with *Sūrat al-Ikhlāṣ* (112) in the second unit. He does not perform these two units during the detested times. Obligatory prayers are equivalent to these two units if one adopts *ihrām* after them. Once free from his prayer, he asks for ease from Allāh ﷻ and supplicates:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

"O Allāh! I intend to perform *hajj*, therefore make it easy for me and accept it from me."

Thereafter, he says the *talbiyah* (*hajj* recital); its manner is for one to say as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ۝ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ۝
إِنِّي الْحَنَدُ وَالْبَعْنَةُ لَكَ وَالْمَلَكُ ۝ لَا شَرِيكَ لَكَ

"Here I am, O Allāh! Here I am. Here I am, You have no partner, here I am. Verily, all praise and favours are to You, and all kingship. You have no partner."

If one adds to these words, it is good, but reduction is disapproved.¹

Thereafter, one invokes blessings upon the Prophet Muḥammad ﷺ in a low voice after the *talbiyah*. One says the *talbiyah* as abundantly as possible at the conclusion of every obligatory prayer, and likewise whenever he meets a group, ascends a place or descends into a valley. Likewise, one says the *talbiyah* plentifully prior to dawn and whenever he wakes from his sleep, when mounting or dismounting transport. It is preferable, when saying the *talbiyah*, to raise the voice but without overexerting it.

As such, when one has said the *talbiyah*, he enters the state of *ihrām*; now let him abstain from whatever the *muḥrim* is prohibited. It is sunnah for him to bathe when he reaches Makkah. It is preferable for him to enter Makkah during daytime and for his entrance to be made from the higher point of Makkah, from the *Bāb al-Mu'allā* (Mu'allā Gate), so that he remains facing the House out of reverence for it. When he enters Makkah, he begins by visiting the Masjid Ḥarām, after having secured his luggage.

It is recommended for one to enter the Masjid from the *Bāb al-Salām*, pronouncing the *talbiyah*, in a humble and submissive manner. As he sets eyes on the House of Allāh ﷻ, he proclaims the *takbir*, the *tahلیل* and supplicates for whatever he likes. The supplication made when observing the sacred House (i.e. the Ka'bah) is accepted.

One then initiates with the Black Stone; he faces it saying the *takbir* and the *tahلیل*, raising both his hands and he kisses it, if unable to do that, then he does that which has been mentioned previously in the discussion concerning the *Sunnahs of Circumambulation*.

¹ *Al-Fatawā al-'Alamgiriyyah* (al-Fatawā al-Hindīyyah).

One then takes to his right side - that which is towards the Door of the Ka'bah, whilst adopting *i'tibā'* (placing one side of the upper sheet under his right armpit and throwing the other end over his left shoulder). He circumambulates seven circuits and performs *ramal* in the first three circuits. During circumambulation, every time he passes by the Black Stone, he kisses it, if he is able to do that without harming others. He culminates the circumambulation by kissing the Black Stone, if possible.

Thereafter, one comes to the Station of Prophet Ibrāhīm (*maqām Ibrāhīm*), whereupon he offers two units of prayer, or wherever within the Masjid Ḥarām is possible for him. He then returns and kisses the Black Stone. This is the Circumambulation of Arrival (*lawāf al-qudām*); it is sunnah for the foreigner (*āfāqī*), whereas it is not a requirement for the inhabitants of Makkah.

Sa'y (running) between Mounts Ṣafā and Marwāh

After that, one proceeds towards Mount Ṣafā. It is more excellent for him to exit through *Bāb al-Ṣafā* (Ṣafā Gate). Then he ascends Mount Ṣafā, faces the House, pronounces the *takbīr*, the *taḥlīl*, invokes blessings upon the Prophet ﷺ and supplicates to Allāh ﷻ for his needs, raising his hands during supplication towards the sky.

Thereafter, he descends towards Mount Marwāh and walks at his normal pace. When he reaches the middle of the valley, he jogs between the two green mileposts. Once he passes the middle of the valley, he walks at his normal pace until he reaches Marwāh, which he ascends. Here, he does as he did on Ṣafā. This is now one circuit. Likewise, he performs seven circuits; he begins at Ṣafā and he finishes at Marwāh.

After that, he resides in Makkah in the state of *ihrām*. He performs circumambulation of the House of Allāh ﷻ whenever he gains the opportunity. For the foreigner, this is more excellent than supererogatory prayer.

On the 7th of Dhu'l-Hijjah, the Imām delivers a single address after

the *zuhr* prayer in which he instructs the people regarding the departure to Minā, the prayer at 'Arafāt, the stationing at 'Arafah and the circumambulation of pouring forth (*ijārah*).

Stationing at 'Arafāt

When one has performed the *ḥajr* prayer on the day of *lawāyah* (this is the 8th day of Dhu'l-Hijjah) in Makkah, he prepares to depart for Minā. After sunrise, he leaves Makkah and resides in Minā until he has prayed *ḥajr* on the day of 'Arafah. He then, after sunrise, proceeds to 'Arafāt where he remains. When the sun declines from its meridian on the day of 'Arafah, the Imām leads the people in the *zuhr* and 'aṣr prayers. He commences with the sermon firstly, in which he delivers two addresses prior to the prayer, teaching the people the prayer, the stationing at 'Arafah and Muzdalifah, the pelting of stones at the *jamarahs*, the sacrifice, the shaving and the circumambulation of visitation (*lawāf al-ziyārah*). He leads them in the *zuhr* and 'aṣr prayers in the timing of *zuhr*, with a single *adhān* and two *iqāmahs*. He does not recite audibly in them, and nor does he separate the two prayers with the insertion of a supererogatory prayer between them. If one offers the emphatic sunnah prayers of *zuhr*, they will not constitute a separation.¹

Whoever performs the *zuhr* prayer individually in his own camp, he prays them both (i.e. *zuhr* and 'aṣr prayers) within their respective timings, according to Imām Abū Ḥanīfah.

Thereafter, the Imām and the people concentrate on the station (*maqāf*); the whole of 'Arafāt is a station except for *Batn 'Urnah* ('Urnah Valley, which is a valley in the bottom of 'Arafah where Shaytān stayed).²

It is recommended for one to bathe prior to the stationing at 'Arafah. He remains close to the Mount of Mercy (*jabal al-raḥmah*), facing the *qiblah*, pronouncing the *taḥlīl*, pronouncing the *lawāyah*,

¹ *Al-Jawabāt al-Nasryyah 'alā Mukhtasarat al-Qudāt*.
² *Al-Jawabāt al-Nasryyah 'alā Mukhtasarat al-Qudāt*.

supplicating with his hands spread out as one does when begging for food. He should exert himself in making supplications for himself, his parents and his siblings. One should strive to shed tears from his eyes for that is a sign of approval. He should persist in supplication with a strong hope of acceptance.

Stationing at Muzdalifah

When the sun sets, the Imām and the people pour forth at their normal pace until they arrive at Muzdalifah, where they lay camp. It is recommended for them to lay camp close to the mountain upon which is the hearth (*miqadāh*) called Quzah. They pray the *maghrib* and '*ishā'* prayers here with a single *adhān* and a single *iqāmah* in the timing of '*ishā'*. It is sunnah to spend the night in Muzdalifah. When *ṣaḥr* dawns, the Imām leads the people in the *ṣaḥr* prayer during the darkness of the night. He then remains there, and the people with him, exerting themselves in their supplications. The whole of Muzdalifah is a station except for *Bayn Muḥassir* (Muḥassir Valley, which is a valley in the bottom left part of Muzdalifah where Shayṭān stayed out of regret).¹

Mina

When it is well bright, the Imām and the people pour forth prior to sunrise until they arrive at Minā. Here, one commences with the *jamrat al-ʿaqabah*, pelting it from the base of the valley with seven stones. It is preferable to acquire the small stones at Muzdalifah or on route. One proclaims the *takbīr* with every stone throw and he does not stand next to it but keeps moving forwards. He discontinues pronouncing the *talbīyah* with the first stone throw.

Thereafter, the one performing *ḥajj ifrād* (*muṣṭrid*) may slaughter an animal if he wishes, then shave his head or trim his hair, though shaving is superior. Now, everything is lawful for him except (sexual intercourse with) women.

¹ *Al-Jamharat al-Nayyirah 'ala Makhṭaṣar al-Qudāt*.

After that, one comes back to Makkah on that day, or the following day, or the day after that, and he circumambulates the House for the circumambulation of visitation (*ṭawāf al-ziyārah*), performing seven circuits in which he does not perform *ramal*, and nor does he perform *ṣa'y* between Safā and Marwah, provided he had performed *ramal* in the circumambulation of arrival and *ṣa'y* after it between Safā and Marwah, otherwise he performs *ramal* in this circumambulation and *ṣa'y* after it. This is the legally obliged circumambulation for *ḥajj*. Everything including (sexual intercourse with) women become lawful after this.

It is disliked to delay the circumambulation of visitation beyond these days. If one does delay it beyond them, sacrificing an animal as atonement (*dam*) is binding upon him, according to Imām Abū Hanīfah.

One then returns to Minā and settles there. When, on the second day of the days of sacrifice, the sun declines from its meridian, one pelts all three *jamrats*, commencing with the *jamrah* that is adjacent to the Masjid al-Khayf, casting seven stones at it, proclaiming the *takbīr* with every stone throw. He then stops next to it, supplicating for whatever he wishes by praising Allāh ﷻ and invoking blessings upon the Prophet ﷺ. When supplicating, he should raise both hands and beg pardon for his parents and for the believing men and women. Thereafter, he pelts the second one, which is adjacent to it in similar fashion. He stops next to it, supplicating. He then pelts the *jamrat al-ʿaqabah* but does not stop next to it.

On the third day of the days of sacrifice, he pelts all three *jamrats* after the declining of the sun from its meridian in similar manner, and then returns to Makkah if he so wishes that very day, the requirement of pelting the *jamrats* on the fourth day lapses from him. If he wishes to remain there that night also, then pelting on the fourth day is binding upon him, which is permitted prior to the declining of the sun from its meridian but is better after it.

When, after that, one is travelling back to Makkah, he should descend at Muḥassab for a while, for that is sunnah. After that, he

enters Makkah and circumambulates the House in seven circuits without performing *ramal* or *sa'y*; this is the farewell circumambulation (*al-waḥā al-waḥā*), also known as *al-waḥā al-sadr*. It is incumbent on the pilgrim if he wishes to leave Makkah, but not incumbent on the inhabitants of Makkah and those who reside there, and nor is it incumbent on the menstruating woman and the woman experiencing postnatal bleeding.

When one is free from the farewell circumambulation, he comes to the Station of Prophet Ibrahim [as] and offers there two units of prayer. He then comes to the well of *zam-zam* and drinks of its water, facing the *qiblah*. He should satiate himself with it and take breaths in-between continually, raising his sights and looking at the House each time. He should pour it on his body, if possible, otherwise wipe it on his face, his head and his body.

After drinking *zam-zam*, it is preferable to approach the Door of the Ka'bah and kiss the threshold. One then comes to the *mulazam*, which is the portion between the Black Stone and the Door of the Ka'bah; he presses his chest and his face to it and raises his right hand towards the threshold of the Door and says:

الَسَّائِلُ بِبَابِكَ فَضْلِكَ وَمَغْفِرَتِكَ وَيَرْجُو رَحْمَتَكَ

"The seeker is at Your door, asking for Your grace and Your pardon, and he hopes for Your mercy."

One should remain clinging there, crying, and if close enough to reach them, he should attach himself to the covers of the Ka'bah, otherwise he should raise his hands above his head, placing them flat and firm against the wall of the Ka'bah and connect his cheeks to the wall.

He should implore Allāh ﷻ with supplications of whatever he wishes regarding the affairs of both worlds. He should say:

اللَّهُمَّ إِنَّ هَذَا بَيْتُكَ الَّذِي جَعَلْتَهُ مَسَارِكًا وَمَقَدِّمًا لِلْعَالَمِينَ ۝ اللَّهُمَّ كَمَا هَدَيْتَنِي لَهُ فَتَقَبَّلْ مِنِّي وَلَا تَجْعَلْ هَذَا آخِرَ النِّعَمِ مِنْ بَيْتِكَ وَارْزُقْنِي الْعَوْدَ إِلَيْهِ حَتَّى تُرْضَى عَنِّي يَا مَرْحُومَ الرَّاحِمِينَ

"O Allāh! This is Your House that You have rendered blessed and a guidance for all the worlds. O Allāh! Just as you have guided me to it, so accept its visit from me. Do not let this be my final visit to Your House, and bestow upon me the return to it, until You are pleased with me. (Accept this supplication) With Your mercy, O the most Merciful of the merciful ones."

When one decides to return to his family, he ought to leave after a farewell circumambulation. He walks backwards with his face towards the House, crying, or tearful, lamenting upon separation from the House, until he leaves Masjid Harām.



Chapter 8, Section 10 Hajj al-Mar'ah

The Woman's Hajj

Woman is like man in all activities of *hajj* except that she does not uncover her hair. She does, however, uncover her face. If she veils something over her face under which there is something like the bill of a cap that keeps it from touching the face, it is permitted.

She does not raise her voice when pronouncing the *talbiyah*, or perform *ramal* during the circumambulations, nor hurry during the *sa'y* between the two green mileposts, but walks at her normal pace.

She does not shave her hair, rather she trims it. She dons whatever of stitched clothing she wishes; tunic, shirt, scarf, *khuffs* or gloves.

If the woman menstruates during the state of *ihram*, she should bathe, don the *ihram* and do as the pilgrim does, except that she should not circumambulate the House until she is pure.

If she menstruates after the stationing at 'Arafah, and after the circumambulation of visitation, she may leave Makkah and there is nothing against her for omitting the farewell circumambulation.



Chapter 8, Section 11 *Al-Qirān wa'l-Tamattu'*

Hajj Qirān and Hajj Tamattu'

Qirān is when one adopts the *ihram* for 'umrah and for *hajj* simultaneously from the *miqāt*. After offering the two units of prayer for *ihram*, one should say:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَتَبَرَّكُ لِي وَتَقَبَّلْهُمَا مِنِّي

"O Allah! I intend to perform 'umrah and hajj, so render them easy for me and accept them from me."

He then proclaims the *talbiyah*. When he enters Makkah, he begins with the circumambulation of his 'umrah in seven circuits, performing *ramal* in the first three only. He then offers two units of prayer for circumambulation, followed by performing *sa'y* between Safā and Marwah. These are the actions of 'umrah.

After the *sa'y*, he performs the circumambulation of arrival and the *sa'y* between Safā and Marwah for *hajj*. Thereafter, he completes the actions of *hajj* as previously mentioned with respect to the one performing *hajj ifrād*. When he pelts the *jamarat al-aqabah* on the day of sacrifice, the slaughtering of a goat or one-seventh of a

badanah, is due on him; this is the *dam of qirān*. If he does not find that which he may slaughter then he fasts three days during the months of *hajj* prior to the day of sacrifice, and seven days after completion, whether in Makkah or in his own land.

Tamattu' is when one adopts *ihram* for 'umrah only from the *miqāt*. After offering the two units of prayer for *ihram*, one should say:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَتَبَرَّكُ لِي وَتَقَبَّلْهَا مِنِّي

"O Allah! I intend to perform 'umrah, so render it easy for me and accept it from me."

He then proclaims the *talbiyah* until he reaches Makkah, where he performs the circumambulation for it.

He discontinues saying the *talbiyah* when he commences the circumambulation. He performs *ramal* in the circumambulation and then offers two units of prayer for it, followed by the *sa'y* between Safā and Marwah. One then shaves the head, or trims the hair, if he had not brought a *hady* (sacrificial animal for the *hajj*). All matters are now lawful for him, and he may remain in Makkah outside the state of *ihram*.

If, however, he had brought a *hady*, he is not released from his 'umrah. On the day of *tawriyah*, he adopts the *ihram* for *hajj* from the Masjid Harām and does as the pilgrim for *hajj ifrād* does. When he pelts the *jamarat al-aqabah* on the day of sacrifice, to slaughter a goat becomes binding on him, or one-seventh of a *badanah*; this is the *dam of tamattu'*. If he does not find that which he may slaughter then he fasts three days prior to the day of sacrifice, and seven days after completion, just like someone performing *hajj qirān (qāṭin)*.

There is no *hajj tamattu'* or *qirān* for the inhabitants of Makkah, for them is only *ifrād*.



'Umrah (Lesser Pilgrimage)

The term '*umrah*' literally means 'to visit'. In Islamic legal terminology, it is 'visiting the sacred House of Allāh ﷻ and performing *sa'y* between Mounts Ṣafā and Marwah in a specified manner'.

The performance of '*umrah*' once in a lifetime is an emphatic sunnah. It consists of adopting the *ihram*, circumambulation, *sa'y*, and shaving the head or trimming the hair.

Adopting the *ihram* is a condition for '*umrah*' and the circumambulation is a rudimentary element (*rakn*), whereas the *sa'y* and the shaving or trimming, are both incumencies (*waajib*). With regards to its sunnahs and manners, they are those as of *hajj* up until the completion of the *sa'y*.

It is permitted to repeat '*umrah*' within the same year, and it is permissible to perform it throughout the year. It is preferable though to perform it in the month of Ramaḍān and severely repugnant (*makrūh taḥrīmī*) on the day of 'Arafah and the four subsequent days.

Its method of performance: One adopts *ihram* for it from al-Hill, if one is in Makkah. With regards to the foreigner who has not yet entered Makkah, he adopts it from the *miqat* or before it.

The person in the state of *ihram* for '*umrah*' abstains from everything which someone in *ihram* for *hajj* abstains from, and he does in his state of *ihram*, his circumambulation and his *sa'y* between Ṣafā and Marwah as the *hajj* pilgrim does. Thus, when he has circumambulated, performed the *sa'y* and shaven the head (or trimmed the hair), he leaves the state of *ihram* for '*umrah*'.

He discontinues the proclamation of *talbiyah* when he kisses the Black Stone.¹

Offences during Hajj

Offences during *hajj* refer to 'the committing of forbidden acts in the state of *ihram*'. They are of six types:

1. *Those which nullify the hajj:*

This is sexual intercourse, provided it takes place prior to the stationing at 'Arafah. Whoever nullifies his *hajj* with sexual intercourse must continue to its culmination as one who has nullified it, and perform it by way of *qada'* the following year; due upon him is *dam* for which a goat suffices. Similarly, whoever has sexual intercourse during '*umrah*' prior to circumambulating four circuits, nullifies it. He continues it to its culmination and performs it by way of *qada'*; due upon him is a goat.

2. *Those which necessitate a badanaḥ:*

- a. Sexual intercourse after the stationing at 'Arafah, but prior to the circumambulation.
- b. Performing circumambulation of visitation being in the state of *jumrah*, or a woman performing it whilst menstruating or experiencing postnatal bleeding.

3. *Those which necessitate a single dam:*

¹ *Al-Fatawā al-Maḥalliyah* (al-Fatawā al-Hindiyah).

- a. The motives of sexual intercourse, such as embracing, fondling, kissing and touching with lust, whether one ejaculates or not.
- b. The removal of all the hair of one's head, or of his beard. If that is due to a legal excuse then he has one of three choices: to slaughter a goat, fast three days or feed six destitute persons (for each destitute one-half *ṣā'* of wheat). If that is not due to a legal excuse, then a *dam* is due upon him.
- c. If a man dons sewn garments, or he covers his head with a conventional covering for a whole day, or he perfumes a whole large bodily part, such as the thigh, shin, arm, face, head or neck. If he perfumes his clothing, there is no *dam* due from him, unless he wears it for a whole day. Henna is categorised as perfume, hence if one applies it upon his head and it is tenuous that it does not conceal what is beneath it, then a *dam* is due from him, otherwise two *dam*s are due from him, because in this condition he has perfumed as well as covered his head.
- d. If he clips the nails of one hand or of one foot.
- e. If he omits the circumambulation of arrival or the farewell circumambulation, or he omits one of the circuits from the circuits of *'umrah*.
- f. Whoever omits an incumbent act from those of *hajj*, such as *sa'y*, the stationing at Muzdalifah, pelting the *jamarahs*, shaving the head (or trimming the hair), or the farewell circumambulation, a *dam* is due from him.

4. *Those which necessitate payment of sadaqah equivalent to one-half ṣā' of wheat or its monetary value:*

If one perfumes less than one whole bodily part, wears a perfumed shirt, or cloth, for less than a day, clips one or two nails, performs the circumambulation of arrival or the farewell circumambulation in a state of minor ritual impurity, or omits one circuit from the lesser circuits of the circumambulation of arrival.

5. *Those which necessitate payment of sadaqah less than one-half ṣā':*
This is to kill a locust or a louse. If one exceeds beyond three then one-half *ṣā'* is due from him.

6. *Those which necessitate payment of the respective value:*

It is two; hunting of a land animal and cutting grass of the Haram. If the value reaches the price of a *hady*, he shall have the option of whether to purchase a *hady* with that price, which he slaughters in the Haram, or he purchase with it food which he gives as charity to the poor, for each one-half *ṣā'*, or he fasts one day in lieu of each one-half *ṣā'*. He is not bound by succession in these fasts. If its value does not reach the price of a *hady*, he has the option of the last two cases only, which are to feed or to fast. All this applies to when the animal is wild not owned by anyone. If it is owned by someone, then due from the offender is twice its value; the first for the preceding atonement, and the second is for its owner. Hunting within the Haram is unreservedly unlawful, even though the hunter may not be in the state of *ihram*.

There is nothing as liability due for the killing of a wasp, moth, fly, ant, snake, scorpion, mouse, crow, mordacious dog, wolf or that which is not hunted. There is no harm for the one in the state of *ihram* to slaughter goats, a cows, a camels or a chickens for these are not wild animals hunted.

When two persons in the states of *ihram* participate in the hunt, a full recompense is due from each of the two. Whoever cuts the grass of the Haram, or a wild tree which is not of what people grow, its value is due from him.

Note: Those factors that necessitate the payment of value, two morally upright persons will value it at the place where it was killed or at a place as close to it.

Hindrance

The reasons that hinder the completion of the *ḥajj* rites are divided into two; legal and physical.

Legal: When a woman loses her husband or her *maḥram* (unmarriageable kin) due to death or divorce after entering the state of *ihṣām*, or if one's expenses are stolen or his mount dies and he cannot walk.

Physical: When the person in the state of *ihṣām* is confined because of an enemy, is afflicted with an illness or imprisonment.

The legal ruling for hindrance (*ihṣār*) is that the one hindered from completing the rites (*mubṣar*) must send forth a *ḥady*, or payment for it so that a *ḥady* may be purchased with it, which will be slaughtered on his behalf inside the Ḥaram. The hindered pilgrim does not release himself from *ihṣām* until the *ḥady* has been slaughtered. It is incumbent to agree on a specified day wherein the *ḥady* will be slaughtered.

Thereafter, when the hindered pilgrim releases himself from *ihṣām*, if he was one performing *ḥajj iṣṭād*, then due upon him is one *ḥajj* by way of *qada'* as well as one *umrah* the following year; the *ḥajj* for he had already commenced it, and the *umrah* for releasing himself from *ihṣām*. If he was performing *ḥajj qirān*, he releases himself by slaughtering two *ḥadys* for releasing himself from two *ihṣāms*; two *umrahs* and one *ḥajj* are due upon him.

When the hindered pilgrim sends forth a *ḥady*, and he takes an undertaking from them that they shall slaughter it on a specific day, and then the condition of being hindered ends, if he is able to catch up to the *ḥady* as well as the *ḥajj*, it shall not be permitted for him

to release himself from the *ihṣām*, and departing for *ḥajj* shall be binding upon him due to the cessation of the incapacity. If he catches up to his *ḥady*, he may do with it whatever he likes, i.e. sell it or slaughter it. If he is able to catch up to the *ḥady* but not the *ḥajj*, then he shall release himself from the *ihṣām* by slaughtering the *ḥady* due to his incapacity from performing the original objective.¹

Note: Whoever adopted the state of *ihṣām* for *ḥajj* and he missed the stationing at 'Arafah, such that the sun rose on the day of sacrifice, he has missed his *ḥajj*. He should perform the circumambulation and the *sa'y*, release himself from *ihṣām* and perform *ḥajj* by way of *qada'* the following year; there is no *dam* due on him.

Animal for Sacrifice

The *ḥady* (animal for sacrifice) is 'that animal which is brought to the Ḥaram'. It includes camels, cows and sheep.

Of the camel nothing suffices for sacrifice except the one that has completed five years and entered the sixth. Of the cow nothing suffices except that which is of two completed years and has entered the third. Of the sheep nothing suffices except that which is of one complete year, be that a sheep or goat, unless it is a fat sheep, for which a six-month old will suffice when it cannot be differentiated between that which is one-year old due to its corpulence.

It is conditional for the *ḥady* to be free from defects that would prohibit it from its qualification for sacrifice.

A goat is permitted for everything except in two cases: for one who

¹ *Al-Jawhara al-Nayyirah 'ala Makhṣar al-Qudari*.

performed the circumambulation of visitation when *jumrah*, and for one who had sexual intercourse after the stationing at 'Arafah and prior to shaving the head (or trimming the hair) and performing the circumambulation of visitation, for which nothing is permitted other than a *badanah*.

A *badanah* and a cow are each enough to be shared on behalf of seven people if each of those participants wishes to seek proximity with Allah ﷻ.

It is permitted to eat of the meat of the *hady* *tamattu'*, *qirān* and *ta'awun*, if it reaches its destination in the Haram, but it is not permitted to eat of other sacrifices, such as the *dams* of expiation and of vows, and the *hady*s of hindrance and *ta'awun*, if they do not reach their destination.

It is better for a person to make the slaughter with his own hand if he can do that well, but if he cannot do that well, he should at least remain present next to the slaughter. He gives its coverings and its bridles away as *sadaqah*, and does not pay the remuneration of the butcher from them. Likewise, he does not sell its hide; if he uses it for himself, there is no objection, but if he sells the hide or the meat, he gives its payment away as *sadaqah*.

Place and time of slaughter

The three days of *nahr* (sacrifice) have been determined for the slaughter of the *hady* *qirān* and *tamattu'*, i.e. the 10th, 11th and 12th of Dhul-Hijjah. The slaughter is to take place after pelting stones at the *jamarat al-'aqabah*. As for the *hady* of other than *haji qirān* and *tamattu'*, there is no restriction on the time for slaughter.

As for the place of slaughtering the *hady*, then that it is the area of Haram. It is sunnah to slaughter in Minā if the slaughterer is in the days of *nahr*. If it is on any other day, then Makkah is better.



Hajj by Proxy

Worship is divided into three types:

1. *Purely physical*, like the prayer and fasting.
2. *Purely financial*, like *zakaḥ* and *sadaqah*.
3. *A combination of both*, like the *haji* and *umrah*.

With regards to the first type, it is unreservedly unacceptable to appoint someone as proxy or substitute. With regards to the second type, it is absolutely acceptable to appoint a proxy, and with regards to the third type, it is acceptable to appoint a proxy subject only to the existence of an incapacity. Thus, whoever is himself unable to perform *haji* but he does possess finances, it is incumbent (*wājib*) upon him to appoint someone a proxy for himself who will perform the *haji* on his behalf.

The *haji* will be valid on his behalf subject to the following conditions:

- a. His incapacity must be one that persists until his death.
- b. The one performing *haji* must make the intention on behalf of the unable person, saying: "I have adopted *ibrah* on behalf of so-and-so." Making the intention in the heart is sufficient.
- c. Most of the expenses should come from the wealth of the person on whose behalf the *haji* is being performed.

The expiation (*kaffārah*) of any offence committed is a liability upon the proxy for it is he who is the cause of it. With regards to the *hady* for hindrance, it is due from the original person because the proxy has no control over the hindrance.

Whoever bequeaths a *hajj* to be performed on his behalf after his death, it is incumbent to enforce his bequest. If it is from one-third of his property, it shall be fulfilled otherwise his bequest will stand void.

Upon whomever *hajj* was due and he dies prior to performing it, if he dies without a will he is undeniably sinful, but if one of his heirs, or anyone else, make a contribution of *hajj* for him, then it is hoped their *hajj* on his behalf will be accepted, if Allāh ﷻ wills.



Chapter 8, Section 17
Ziyārat Qabr al-Nabi ﷺ

Visiting the Grave of Prophet Muhammad (Allāh bless him and grant him peace)

The scholars are unanimously in agreement in the fact that the most noble of cities are Makkah and Madinah.

They do, however, differ upon which of the two is more excellent. It is said that Makkah is superior, and it is also said that Madinah is superior. The favoured opinion is that Makkah is superior to Madinah, and that difference applies to any place other than the actual grave of the beloved Prophet Muhammad ﷺ, the place that touches the noble body of the Prophet ﷺ, that is altogether superior than the Ka'bah, the *'Arsh* and the *Kursi*.¹

Visiting the grave of the Prophet ﷺ is undoubtedly one of the most excellent of all preferred acts as it is closer to incumbency (*wujib*) for one who is able to do it.²

¹ *Radd al-Muhār ala 'Durr al-Mukhār* (Hāshiyat Ibn 'Abidin)

² *Al-Faiḍat al-'Alamgiriyyah* (al-Faiḍat al-Hindiyah).

When one makes the intention to visit the blessed grave of the Prophet ﷺ, he should make a simultaneous intention to also visit Masjid Nabawi. For it is one of those masjids, towards which making a journey has been emphasised. When one is making the journey for this visit, he should invoke blessings and peace of Allāh ﷻ upon the Prophet ﷺ in abundance throughout the journey.

When he sees the outskirts of Madinah, he should further invoke blessings upon the Prophet ﷺ and say:

اللَّهُمَّ هَذَا حَرَمُ نَبِيِّكَ فَأَجْعَلْهُ وَقِيَّةً لِي مِنَ النَّارِ وَأَمَّا بَيْنَ الْعَذَابِ وَاجْعَلْ بَيْنِي
الْفَارِغِينَ بِشَفَاعَةِ الْمُصْطَفَى يَوْمَ النَّارِ

"O Allāh! This is the sacred sanctuary of Your Prophet, thus, make it for me a shield against Hell-fire and a security from punishment, and make me of those who win the intercession of the Chosen One (Muṣṭafā) on the Day of Reckoning."

If possible, one should bathe prior to entering Madinah as well as after he has entered it. He should don his most fine clothes and apply perfume, and he should enter it with humbleness in a peaceful and dignified manner.

When one enters the holy city of Madinah, and after placing his belongings safely away, he should begin by entering Masjid Nabawi, in the sunnah manner of entering masjids, by placing his right foot first and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

"O Allāh! Send blessings upon Muhammad and upon the family of Muhammad. O Allāh! Forgive me my sins, and open for me the doors of Your mercy."

One should then offer the supererogatory prayer of greetings in two units at its pulpit, and standing in the prayer in such that the pillars of the pulpit are parallel to his right shoulder, because that is the place where the Prophet ﷺ would stand, being between the blessed grave of the Prophet ﷺ and the pulpit. Thereafter, one should prostrate out of gratefulness to Allāh ﷻ for the opportunity He has granted,¹ and supplicate for whatever he desires.

After that, he should proceed towards the blessed grave of the Prophet ﷺ and stand approximately four yards from the blessed tomb with profound reverence, with his back towards the *qiblah* and standing parallel to the head and noble face of the Prophet ﷺ. He should imagine the noble person of the Prophet ﷺ as if he is asleep in his grave, that he knows who the attendee is and is listening to him, and then he should say as follows:

اَلسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا رَسُوْلَ اللهِ ۝
اَلسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا حَبِيْبَ اللهِ

¹"Peace be upon you, my Master, O Messenger of Allāh.
Peace be upon you, my Master, O Beloved of Allāh."

اَتَيْتُكَ يَا رَسُوْلَ اللهِ ۝ قَدْ بَلَغْتَ الرِّسَالَةَ وَأَذَيْتَ الْأَمَانَةَ وَصَفَحْتَ الْأُمَمَ
وَجَاهَدْتَ فِي سَبِيلِ اللهِ حَتَّى جَهِادَهِ فَيُجْزَاكَ اللهُ تَعَالَى عَنَّا أَفْضَلَ مَا جَزَى نَبِيًّا
عَنْ قَوْمِهِ وَرَسُولًا عَنْ أُمَّتِهِ

²"I testify that you are the Messenger of Allāh. You have indeed delivered the message, and fulfilled the trust, and counselled the Ummah, and endeavoured in the way of Allāh, fulfilling the right of endeavouring in His way. Therefore, may Allāh bestow upon you blessings, on our behalf, more greater than what He rewards to Prophets on behalf of their nations, and to Messengers on behalf of their Ummahs."

¹ This is the *sajdah al-shukr*.

يَا رَسُوْلَ اللهِ أَنْتَ السَّائِعُ الْمُنْقِصُ ۝ وَفَدَّ قَالَ اللهُ تَعَالَى : وَلَوْ أَنَّكُمْ إِذْ قَامْتُمْ
أَنْفُسَكُمْ جَاءَكُمْ فَاسْتَغْفَرُوا اللهُ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللهُ تَوَّابًا رَحِيْمًا ۝
وَقَدْ جِئْتَنَا ظَالِمِينَ لَأُفْقِئَنَّ مُسْتَغْفِرِينَ لِذُنُوبِنَا فَانْقُصْ لَنَا إِلَى رَبِّكَ وَلَسْتَ لَنَا
نَبِيًّا عَلَى سَبِيلِكَ وَأَنْ تَجْتَرِّئَنَا فِي ذُنُوبِنَا ۝ اَللَّعْنَةُ اَللَّعْنَةُ اَللَّعْنَةُ يَا رَسُوْلَ
اللهِ ۝ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِيْنَ سَبَقُونَا بِالْإِسْمِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِيْنَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيْمٌ

³"O Messenger of Allāh, you are the intercessor whose intercession is accepted, for Allāh has said: "And if, when these people had wronged their souls, they had come to you and sought forgiveness from Allāh, and the Messenger had sought forgiveness for them too, then they would have certainly found Allāh most Relenting, ever Merciful." We have certainly come to you as those who have wronged themselves, seeking forgiveness for our sins, so you, O Messenger of Allāh, intercede for us to your Lord and ask Him to grant us death with us being on your path, and that He raises us amongst your group. Intercessional! Intercessional! O Messenger of Allāh! "O our Lord! Forgive us and our brothers who have preceded us in faith, and do not place malice in our hearts against those who believe. O our Lord! Verily, You are ever Kind, ever Merciful."

Thereafter, one should greet the Prophet ﷺ on behalf of those who have requested him, saying: "Greetings to you, O Allāh's Messenger, from so-and-so person, son of so-and-so. He seeks your intercession to your Lord, so you intercede for him and for all the Muslims." If he forgets the names, or if they are numerous, then he may simply say: "Greetings to you, O Messenger of Allāh, from all those who have asked me to forward their greetings."

After that, he should invoke blessings upon the Prophet ﷺ and supplicate for whatever he wishes.

¹ *Qur'ān*, Sūrat al-Nisā' (4), verse 64.

² *Qur'ān*, Sūrat al-Hāshir (59), verse 10.

³ M.L.H. Pirzādā.

Subsequently, one should move on about a yard until he is parallel to the head of Leader of the Believers, Abū Bakr al-Siddiq [ra], and say as follows:

السَّلَامُ عَلَيْكَ يَا خَلِيقَةَ رَسُولِ اللَّهِ • السَّلَامُ عَلَيْكَ يَا صَاحِبَ
رَسُولِ اللَّهِ فِي الْعَارِ • السَّلَامُ عَلَيْكَ يَا زَيْعِقَهُ فِي الْأَشْفَارِ • السَّلَامُ عَلَيْكَ
يَا أَمِيئَةَ فِي الْأَسْرَارِ • وَجَزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَزَى إِمَامًا عَنِ أُمَّةٍ نَبِيَّهِ •
سَلِّ اللَّهُ سُبْحَانَهُ لَنَا دَوَامَ جُودِكَ وَالْخَيْرَ مَعَ جُودِكَ وَتَوَلَّ رِزْقَنَا • السَّلَامُ
عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

"Peace be upon you, O vicegerent of the Messenger of Allah. Peace be upon you, O companion of the Messenger of Allah in the cave. Peace be upon you, O companion of the Messenger in journeys. Peace be upon you, O Beholder of the secrets of the Messenger. May Allah bestow upon you, on our behalf, greater reward than what He rewards to an Imam from the Ummah of his Prophet. Ask Allah, the Glorified, that He grants us continuous love for you, rising in the Hereafter in your group, and acceptance of our visit. Peace be upon you, and the mercy of Allah, and His blessings."

Thereafter, one should move on about a yard until he is parallel to the head of Leader of the Believers, Umar ibn al-Khattāb [ra], and say as follows:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ • السَّلَامُ عَلَيْكَ يَا مظهرَ الْإِسْلَامِ • السَّلَامُ
عَلَيْكَ يَا مَكْتَبَ الْأَصْنَافِ • جَزَاكَ اللَّهُ عَنَّا أَفْضَلَ الْجَزَاءِ لَقَدْ نَصَرْتَ الْإِسْلَامَ
وَالْمُسْلِمِينَ • السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

"Peace be upon you, O Leader of the Believers. Peace be upon you, O the one who manifested Islam. Peace be upon you, O the one who wiped away of idols. May Allah bestow upon you, on our behalf, the best of reward, for

you helped Islam and the Muslims. Peace be upon you, and the mercy of Allah, and His blessings."

After that, he should step back about half a yard and say:

السَّلَامُ عَلَيْكُمَا يَا صَاحِبَيْ رَسُولِ اللَّهِ وَزَيْعِقَيْهِ وَمُشِيرَيْهِ وَالْمُعَارِفَيْنِ لَهُ
عَلَى النَّبَامِ بِالْبَيْنِ وَالْقَائِمَيْنِ بَيْنَهُ بِمَصَالِحِ الْمُسْلِمِينَ • جَزَاكَ اللَّهُ أَفْضَلَ
الْجَزَاءِ • جِئْنَاكَ تَتَوَسَّلُ بِكُمَا إِلَى رَسُولِ اللَّهِ لِيَتَفَقَّحَ لَنَا وَيَسْعَلَ اللَّهُ رِزْقَنَا أَنْ
يَقْتَلَ سَعَيْنَا وَيُخَيِّتَنَا عَلَى مَلِيَّتِهِ وَيُعِينَنَا عَلَيْهَا وَيَخْشَرَنَا فِي رُؤْمَرِهِ

"Peace be upon you both, O companions of Allah's Messenger in the tomb, and his friends, and his ministers, and his advisers, and his aides in the establishment of religion, and guardians of the affairs of Muslims after him. May Allah grant you both the most excellent reward. We have come to you so that we may take you as a means (intermediary) to Allah's Messenger so that he may intercede for us and ask Allah, our Lord, that He accepts our effort, and that He keeps us alive in his community, and that He gives us death upon his way, and that He raises us in the Hereafter amongst his group."

After that, one should supplicate for himself, for his parents, for whoever has requested him for supplication and for all Muslims. He should then return a little back further and stand parallel to the head of the Prophet ﷺ and say:

اللَّهُمَّ إِنَّكَ فَتَلَّ وَقَوْلَاكَ الْحَقُّ : وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا
أَلَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ وَرَاجِعًا • وَكَيْدُ جَهَنَّمَ سَامِعِينَ قَوْلَكَ
ظَالِمِينَ أَمْرَكَ مُسْتَعِظِينَ بِبَيِّنَاتِكَ يَا أَلَيْكَ • اللَّهُمَّ رِزْقًا غَيْرَ لَنَا وَلَا بَابًا وَأَمْعَارًا
وَأَخْرَاجًا الَّذِينَ سَبَقُونَا بِالْإِسْنِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رِزْقًا وَإِنَّكَ
زَوْرُقٌ رَحِيمٌ • رِزْقًا مَا لَنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَدْ آتَيْنَاكَ عَذَابَ الْآخِرِ

نَسْتَخِرُكَ رَبِّكَ رَبَّ الْبَرَّةِ عَسَا يَهْتُمُّونَ بِرِسَالِهِمْ عَلَى الرَّسُولِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"O Allāh! You have indeed stated, and Your statement is the truth:

"And if, when these people had wronged their souls, they had come to you and sought forgiveness from Allāh, and the Messenger had sought forgiveness for them too; then they would have certainly found Allāh most Relenting, ever Merciful." Hence, we have come to You observing Your statement, and obeying Your command, and seeking the intercession of Your Prophet to You. O Allāh, our Lord! Forgive us, our fathers, our mothers and our 'brothers who have preceded us in faith, and do not place malice in our hearts against those who believe. O our Lord! Verily, You are ever Kind, ever Merciful."³ 'Our Lord! Grant us good in the world, and grant us good in the Hereafter, and save us from the torment of the Fire.'⁴ 'Glorified is Your Lord, Lord of majesty, from all that they (falsely) attribute, peace be upon the Messengers, and all praise is for Allāh, Lord of all the worlds.'⁵

To the supplication, one may add anything that he wishes, and he may make whatever supplication he remembers.

After that, one should go to the Abū Lubābah Pillar. This is the pillar to which Abū Lubābah [ra] tied himself until Allāh ﷻ forgave him. It is between the blessed grave and the Pulpit. One should offer two units of prayer here, repent to Allāh ﷻ and supplicate for whatever he wishes. He should then go to the Pulpit and, in order to receive blessings of the Prophet ﷺ, he should place his hand upon that wooden end upon which the Prophet ﷺ would place his hand when delivering the sermon (*khuṭbah*). After that, he should go to the Ḥannānah Pillar. This is the remains of that tree stump which cried in longing for the Prophet ﷺ when he left it and began to deliver the sermon from the Pulpit. One should supplicate for anything that he wishes at all the sacred places.

³ *Qur'ān*, Sūrat al-Nisā' (4), verse 64.

⁴ *Qur'ān*, Sūrat al-Ḥashr (59), verse 10.

⁵ *Qur'ān*, Sūrat al-Baqarah (2), verse 201.

⁶ *Qur'ān*, Sūrat al-Saffat (37), verses 180-182.

After the visit to the Prophet ﷺ, it is recommended (*mustaḥabb*) to proceed towards the al-Baqī' cemetery and visit the sites and tombs there. It is also preferred for one to visit the graves of the Martyrs of Uhūd, and if Thursday is possible, then that would be better; and there one should say:

سَلَامٌ عَلَيْكُمْ يَا صِدِّيقِي فِيمَنْ غَفَى الدَّارِ ۝ سَلَامٌ عَلَيْكُمْ كَارِ قَوْمِ مُؤْمِنِينَ
وَأَنَا إِن شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ

"Peace be upon you for your endurance, thus most excellent are your final abodes. Peace be upon you, O abode of the group of believers, and indeed, Allāh-willing, we shall also be among you."

One should then recite *dyat al-kursī* (the verse of the throne, 2:255),¹ Sūrat al-Ikhlāṣ (112) eleven times, and Sūrat Ya-Sīn (36) if possible, and gift the reward to all of the martyrs and the believers buried around them.

It is preferred (*mustaḥabb*) for one to visit Masjid Qiblatayn and Masjid Qubā'; and take blessings from the traces of prophetic remnants as well as the sacred places. As long as one is in the luminous city of Mādīnah, it is recommended to offer all prayers in Masjid Nabawī, and when he intends to return to his homeland, it is preferable for him to bid farewell to Masjid Nabawī with the performance of two units of prayer, then to go to the blessed grave of Allāh's Messenger ﷺ and supplicate for whatever he wills, as Allāh ﷻ is the Acceptor of supplications.

Ḥadīths on the virtues of Mādīnah

1. Prophet Muḥammad ﷺ stated: "Verily, *imān* (faith) runs towards Mādīnah like a snake runs towards its hole."²
2. The holy Prophet ﷺ said: "Of you, whoever is able to die in

¹ *Qur'ān*, Sūrat al-Baqarah (2), verse 255.

² *Sahīḥ al-Bukhārī*, book of Faḍl 'ilā Mādīnah.

Madinah, he should die there, because I will intercede for whoever dies there."¹ Umar ibn al-Khattāb [ra] would say: "O Allāh! Bless me with martyrdom in Your path, and render my death in the city of your Messenger ﷺ."

3. The holy Prophet ﷺ said: "One prayer in this Masjid of mine is better than a thousand prayers in any other other, except Masjid Harām."²

4. The holy Prophet ﷺ said: "Whoever offers forty prayers in this Masjid of mine, in such a manner that not one prayer is missed, salvation from the Fire, discharge from punishment, and protection from hypocrisy shall be written for him."³

5. The holy Prophet ﷺ said: "That (space) which is between my House and my Pulpit is a garden from the gardens of Paradise, and my Pulpit is upon my Fountain."⁴

6. The holy Prophet ﷺ said: "Whoever performs *hajj* and he does not visit me, he has offended me."⁵

7. The holy Prophet ﷺ said: "Whoever, despite having the ability, does not visit me, he has offended me."⁶

8. The holy Prophet ﷺ said: "Whoever performs *hajj* and then visits my grave after my death, he is as that (person) who visited me during my lifetime."⁷

9. The holy Prophet ﷺ said: "Whoever visits my grave, my intercession (*shafa'ah*) becomes obligatory for him."⁸

¹ *Sunan al-Tirmidhi*, book of *Manaqib*.

² *Sahih al-Bukhari*, book of *Fada'il al-Madinah*.

³ *Sahih Muslim*.

⁴ *Musnad Ahmad ibn Hanbal*, volume 3, page 35.

⁵ *Sahih al-Bukhari*, book of *Fada'il al-Madinah*.

⁶ Cited in *Al-Akham al-Fiqhiyah fi'l-Madhalib al-Arba'ah*.

⁷ Cited in *Nur al-Iddah*.

⁸ Cited in *Al-Akham al-Fiqhiyah fi'l-Madhalib al-Arba'ah*.

⁹ Cited in *Nur al-Iddah*.

10.

The holy Prophet ﷺ said: "Whoever comes to me as a visitor, and he had no other purpose but to visit me, it is a right upon me to be his intercessor on the Day of Judgement."¹

جاءه



الحمد لله رب العالمين

والصلاة والسلام على سيد المرسلين وعلى آله وأصحابه أجمعين

All praise is for Allāh, Lord of all the worlds. And peace and blessings be upon the Leader of the Messengers, and upon his family and all his companions.

This (book, *Imdad al-Fiqh fi'l-Ibādat*) is what Allāh has enabled me to write, and I have no ability but through Allāh, upon Him I depend and to Him I return. I ask Allāh to render it beneficial to male and female Muslims, especially to those who live in Western countries.

O Allāh, our Lord! Accept it from me, my parents, my family, my teachers, my friends, my students and all the believers on the day the Reckoning will be established, for the sake of Your noble Beloved, upon him be the noblest of blessings and the most absolute of salutations.

يَا رَبِّ صَلِّ وَسَلِّمْ وَسَلِّمْ عَلَيَّ خَلِّقْ خَلِّقْ وَتَرْضَ يَا مَنْ فَضَّلَ عَلَيَّ

O Lord! Forever send blessings and peace upon Your Beloved ﷺ, in a manner as You wish and are pleased to do so.

Muhammad Imdad Hussain Pirzada
Founder and Principal, Jamia Al-Kuram
Eaton Hall, Retford, England, United Kingdom

Friday, 29th Jumada'l-Ula, 1412 AH (6th December, 1991 CE)

¹ *Radd al-Muhtar 'ala'l-Durr al-Mukhtar* (Hāshiyat Ibn 'Abidin).

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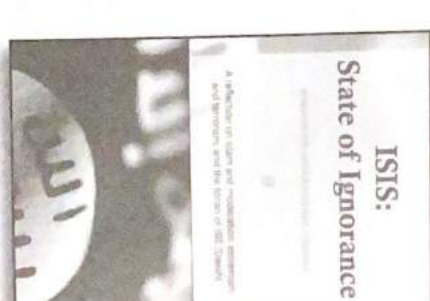
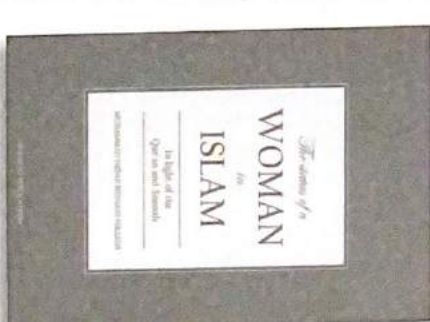
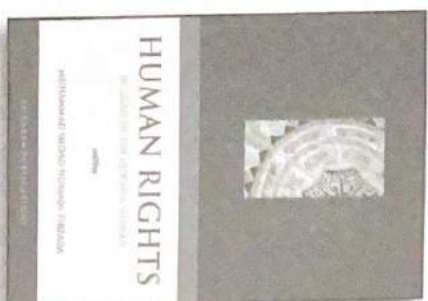
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What did the holy Prophet ﷺ say?
Qasidab Burdah



"I have studied the Arabic to *Islāmic Way of Worship*, which is a book in the area of studies in Islāmic jurisprudence (*fiqh*) and the commandments relating to worship. This book is indeed of immense benefit and great advantage for anyone who seeks to study the science of Islāmic jurisprudence in a manner that is easy and uncomplicated. The learned author has presented this book with great research, care and arrangement. It will profoundly assist every student."

Professor Dr Sabri 'Abd al-Ra'uf Muhammad
Senior Lecturer in Comparative Study of Islāmic Jurisprudence
Al-Azhar University, Cairo, Egypt



"Matters of jurisprudence and issues concerning mannerisms of worship have been divided into chapters and sections. Then, within them, the related content has been so well put together that even the most difficult and complex issues themselves find their way into the heart of the reader. The one in pursuit of study is not left facing difficulty or struggle. Nothing has been written without due authenticity and reference. Every matter has been supported with a reference from authentic canonical works, as a result of which, the benefit and authenticity of this book has been further enriched."

The late Diyā' al-Ummah Shaykh Muhammad Karam Shah al-Azhari
Former Justice of the Shari'ah Appellate Bench at the Supreme Court of Pakistan



"The speciality of this book is such that despite its conciseness, there is possibly no such matter concerning worship that one is in need of knowing, and he or she does not find some answer to it in this book. For every matter written by the author, he has provided a reference to it from the books of jurisprudence, and he has further attempted to provide an evidence for each commandment from the Qur'ān and the Sunnah."

'Allāmah Abdul Rasul Arshad

